

By W. Wragham 1612.

THE TRVTH OF TITHES DISCOVERED:

OR

THE CHVRCHES
right maintained, and defended.

Both from the law of God, autho-
ritie of scriptures, ordinances of men, appro-
bation of Fathers, confirmation of Councils, and
the full consent of all Churches and writers,
with vnanswerable Arguments,
and Examples.

AS ALSO,

*A briefe Scholie vpon Psal. 83. con-
cerning the same subiect,*

By R. G.

LONDON,
Printed for NATHANIEL BUTTER.
1618.

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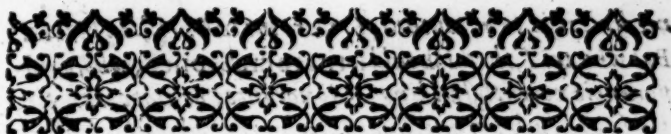
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LONDON
Printed by J. B. B. B. B.
1711



TO THE MOST
Rev. Father in God, GEORGE,
by Diuine prouidence Archbishop of CANTER-
BVRIE; Primate and Metropolitan of all
England: All sauing graces.

* *

RLEASETH IT YOUR GRACE:
There haue beene two arch. enemies that haue cuer
molested the Church in her periods of peace; the
Heretique, and the Atheist. The first in matters of veri-
tie, obducing a cloud, and spreading a curtaine of ignorance
and error, before the eies of Gods people: the latter in
things of pietie, withdrawing the cloud, and opening the
vail of maiesty and honour, to euery vulgar both hand and
eie. Concerning the first, as requiring more of the head, I
leane to those learned pens and selected soldiers, whom God
hath endowed with greater measure of vnderstanding to
fight his battels. But for the second, that aske more of the
heart, I presumed, with the poore widow in the Gospel, to
cast my mite into the donaries of God, to the vse of the
godly. A subiect I am well assured as necessarite, as distast-
full for these times: For whether it be that gaine hath ob-
tured mens eares, or guilt hath obturated their hearts, I
find abroad men much recalcitrant to this doctrine: yet how

needfull it is to be touched, I report me to Christian hearts.
But whom I, that I should irritate crabrones; whose impudencie notwithstanding, or ignorance, or importunitie, for so ad such vermin signifie in hyeroglyphicall learning; if they prooue obstreperous, I most humbly crave your Grace to protect me, if not from their buzzing, yet from their stinging. whose height, beeing placed in the Zenith of this hemisphere, albeit they cannot reach with hands of iniurie; yet I feare me, they will not forbear to barke at with hearts of ennie. To your Grace therefore, in the behalfe of all this Church, I offer this simple Treatise: for whose vigilancie and indefatigablenesse, as we thanke the Lord; so we pray him for your long continuance, and happy sitting.

Your Graces most humble serviter,

R. G.

Ad Lett.

Ad Lectorem.

Mira legis quicunq; legis portenta nefandi
Griminis, vt poenas sacrilega acta luant.
Vera legis quicunque legis tormenta nocentum:
Vt delinquentes ira superna premat.
Sæpe fit vt sacrum cumuletur sanguine furtum
Sæpe fit vt poenas culpa det illa novas.
Quis non à domino proprium qui curat honorem
Cogitet hæc fieri, nec reperendo tremat?
Discite mortales quid sit temerare sacra
Discite raptrices hinc cohibere manus.

Ad Authorem.

AUse loqui commune nefas, furtumq; *Promothei*,
Rapturas templis & prohibere manus.
Huic operi haud magnas ausim promittere laudes
Da veniam furtis, classicus author eris.
Tu tamen inuisum nè cesses prodere furem,
Qui & noceat scriptis sunt quia sacra tuis.
Læsa tamen nullos non sunt habitura legentes,
Si quis Sacrilegos oderit illa leget.

A Nre aras tuos prodit tua pagina fures
Prodit & ingenium, iudiciūq; tuum.
Illi crimen habent, multiſq; habuere per annos,
Accuſatorem non habuere prius.
At quia non illis, quia non tibi parcere noſti,
Inuitus laudes accipe & inuidiam.

M. C.

Q Vām facile & tutum eſt arras hinc fallere diſces,
Non tamen hic artem ſed ſcelus eſſe puta.
Hoc ſolum ſuadere pij mouere libelli
Noſcere vt incipias non ſpoliare Deum.

Idem.

D Vm loqueris quantum ſcelus eſt ſubducere ſacris,
Quorūque modis fieri praeda, quibuſq; ſolet.
Obſtupui commune nefas, mirumq; putauī,
Eſſe aliquid templis quod ſuper-eſſe ſolet.
At tu ſancta Lauerna tuos compeſce clientes
Aut tu Iane tuas claude timore fores.

M. G.

R Odere Mome time, Dijs eſt ſacer iſte libellus,
Et Scriptor ſacer eſt, rodere Mome time,

I. A.

The

The method and disposition.

The		Logical resolution.		Cap. 1. Part. 1.
		Explanation in the	gen. what: sacrilege and blasphemie.	2.
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		Theological tractation of the	reprehension of the	
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The method and disposition

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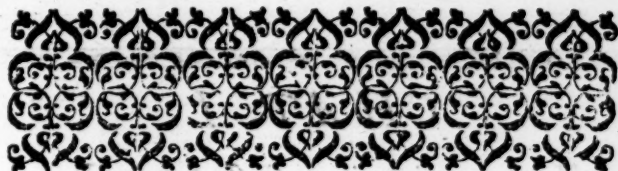
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Deo & Ecclesiae.D.D.

THE ANATOMIE OF
Ananias and Sapphiraes
Sacriledge.

ACTS. 5. 1.

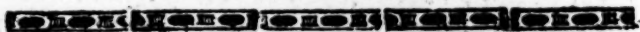
BUT there was a certaine man named *Ananias*, Ver. 1.
with *Sapphira* his wife, that sold a possession,
+ And kept backe part of the price, and broughte 2
a certaine [small] portion, and laid it downe at the A-
postles feete, his wife also beeing priuie thereunto.

+ Then said Peter, *Ananias*, why hath Satan filled thy 3
heart, that thou shouldest lie to the holy Ghost, and keepe
backe part of the price of the possession?

While it remained, was it not in thy power, and when 4
it was sold, was it not thine owne? why hast thou conceived
this thing in thine heart? thou hast not lied vnto man, but
to God.

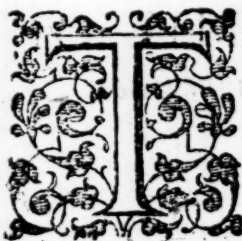
When *Ananias* heard these words, hee fell downe and 5
gave up the Ghost, and great feare came vpon all them that
heard these things.

Chap. I.



CHAP. I.

The explication, first in the Logicalall resolution.



HE white horse that went out at the opening of the first seale, whose rider had a bow and a crowne, and made victorious Conquests, may seeme to bee that *suade medulla*, the power of the Spirit in the lips of the Apostles, that so soone and suddenly won such worlds of soules to the obedience of the Gospel; whose confluence and concourse was not more conspicuous for the companie, then prodigious for the Vnanimie: where Platoes *idea* of perfect communitie, was really performed; and his excellent modell of true Vnanimie was actually established. For here indeede was *Cox unum & anima una*; for saith S. Luke, *The multitude of beleeuers were of one heart and minde, in so much as there was none that lacked: for such as were possessors of lands and houses sold them, and laid downe the prices at the Apostles feete, and distribution was made according as euery one did need.* So did other: so did Ioses a Leuite, and for that cause was happily of the Apostles surnamed *Barnabas*, or the sonne of consolation, for comforting the hearts of the Church, who

a Reuel. 6. 1.

b Cap. 4. 32.

as yet were but barely provided for, persecution being feared without, and penurie felt within her doores. But as he and other did beautifie the religion with their deuotion, so there want not that blemish the same with their deep dissimulation. Therefore S. Luke to illustrate the fact of the one, opposeth *ex diametro*, the fault of the other, as *Chrysostome* obserueth; to the ende, the dissimulation of *Ananias* may giue a lustre to the sinceritie of *Ioses*, and shewe the world, that there is *a consolation in Christ, a comfort of lone, a fellowship of the Spirit, and bowels of mercie*, though profane men neither praise it, nor practise it. This the occasion.

Now here is set downe a wicked combination of a man and his wife, in a matter of Dedication, by themselves done to God and his Church, how to delude and frustrate both: which counterfeit carriage, the great and holy Apostle, doth both describe and discouer, first to their conuiction, secondly to their confusion. Where first we may reade the sinne, and then the censure. The sinne is Sacriledge, that is, compilation or couenage of things now consecrated to God and holy vses. The censure is Excommunication, or distriction of the spiritual sword, and that in the heauiest of all heauie curses. The sinne is set downe first barely by Luke, by way of historicall narration; the censure inflicted by Peter, by Apostolicall iurisdiction; the historie is couched in the two first verses, and comprise the efficient, materiall, and formall causes. *Ananias and his wife sold a possession*, and kept backe part of the price, and

brought *μᾶλλον*, a certaine quillier or quidditie, a thing of nothing in comparison of the maine, a nigardly share; whereas they had promised the whole, as *Barnabas* had done before, and they made shewe to imitate.

vers. 3.

The censure followes: first, in reprehension: secondly, in castigation. The reproofe containes, 1. an accusation, v. 3. 2. a confutation. The accusation is in the appellation of the offender, *Ananias*; and enumeration of the parts of the offence, which are three; 1. The author by whose suggestion, *why hath Satan filled thine heart?* where is also touched part of the forme of the offence. 2. The object against whom the sinne was committed, including also the other part of the forme; *That thou shouldst lie to the holy Ghost.* 3. The subiect wherein the matter of the sinne consisted, *And keep backe part of the price of the possession.*

vers. 4.

The Confutation followes, and that is of three secret objections, answerable to the heads of the accusation, but inverting the order, as the manner of Scripture is to doe: to the last first.

Object. 1. A man may doe with his owne what he will; but this was mine: *ergo.* To this the Apostle answereth by letting passe the *major*, as beeing impertinent; and denying the *minor*, with distinguishing vpon the time: first for time of possession, granting it, *when it remained (unsold) remained it not to thee?* namely, the land: secondly, and for time of alienation yeelding it, *and when it was sold, was it not in thine owne power?* namely the price: thirdly, but for time of

of dedication, denying it strongly by interrogation, and passing it ouer by a *crypsis* of method, as if all law and logicke, all rule and reason, did disavow it: for thou hadst no more right to the monie now giuen, then to the land now sold.

Obiect. 2. As to the author, he might say, if it were an offence, yet was it not mine but Satans, as your selfe auouch. To this he answers with a *non sequitur*, though Sathans by temptation, yet yours also by approbation: he might haue as one noteth, *suadendi assutiam*, not *cogendi potentiam*, he might suggest, hee could not enforce: he was the founder, the woer, the father; thy heart was the worker, the spouse, the mother: *why hast thou conceived this thing in thy heart?*

Obiect. 3. Well then, though a fault, and in some fort my fault also, yet no such great fault as needed so sharpe and publike reproofe; at the worst, being but to a few simple men, that could challenge nothing of a free donation, and might haue received other satisfaction. *Ans.* Yes, your sinne is not so much to men, who are but the Assignes to whom the benefit of your donation should haue acrued, as vnto God who is the donor; who by such fraud is frustrated, and by your dodging dishonoured: not onely the father that foundeth his Church in his Sonne, and the Sonne that collecteth it by his Spirit, but the holy Spirit that sequestreth it by his power, sanctifieth it with his grace, beautifieth it with his gifts, combineth it with his loue, preferueth it by his providence, and honoureth it with his truth: *Thou hast not lied vnto man, but vnto God: even God the holy Ghost.*

This is the reprehension, the Castigation follows: when *Ananias* found himselfe first thus deprehended in the darkenesse of his owne deceit, like the fish *Sepia*, that misteth her selfe in her owne mud, and reprehended for the blacknesse of his sinne, by the wisdom of the Spirit, and peircing words of the Apostle: and lastly, confuted in the simple Labyrinth of his owne Logicke, it remaines that hee is confounded by the inward remorse of his couetous conscience; and as at the hearing of his owne funerrall sermon, falls downe dead in the place by the fulmination of the fearefullest anathema, *anathema maran-atha*, a temporall consternation of the bodie, cut off from the grace of life, and eternall malediction of the soule, deprived of the life of grace, an exemplarie vengeance to other, a fearefull iudgement to himselfe, by a sad, a sudden, and vnrepentant death: not so much in forme of words, as in the effect of deeds; *When Ananias heard these words, he fell downe and gaue up the ghost.*

Lastly, the vse of this curse annexed, what effect it should and did produce to other: trepidation and feare, illustrated by the extent or quantitie, both of the affection, and the subiect, or auditors; *Great feare came upon all them that heard these things.* And thus much for the Context and analysis, or logicall resolution.

C H A P. I I.

*The Theologicall tractation. First, of his sinne
in generall, how great it was, and what.*

COncerning his sinne, that it should be proportionate to his punishment, all do not agree; the most auouch that it was Sacriledge, none say it was lesse, but some say more, as namely that sinne vnto death, the sinne against the holy Ghost. I thinke it was both. First, that his sinne was Sacriledge, it is too apparent to be gaine said, as I am of opinion, although the learned *Fulke* vpon the *Rhemish notes* seemeth to denie it, as I take, in heate of dispute. For the detaining or detracting of any thing dedicated to holy vse, though dedicated but by mentall intention, hath beene defined to be sacriledge, by such as haue defined that sinne; and so the streame of auncient and moderne Diuines doth run generally that way: as thus, *S. Augustine*, ^a *Ideo citò mortuus est Ananias, ut pateris quam magnum peccatum esset, quod oblatum est iterum retrahere*: Ananias died suddenly, to shew how hainous a sinne it is, to reuoke any thing that is offered or dedicated to God. *Chrysostome*, ^b *Vides quid hoc crimen imputatur, eo quod pecunias suas accepit quas consecrârat*: thou seest how he is charged with a crime for taking away his monies which he had consecrated or hallowed. And a litle after, *Sacrilegium enim valde graue & magno contemptu plenum*: for sacriledge is a very grieuous sinne, and full of great contempt. *S. Ambrose*, ^c *Dum ex eo* ^c *ser uo.*
quod

First, Sacriledg.

Fulke in locum.

^a De verbis Apost.

^b in locum.

d in locum

e in locum

f in annot.

quod promiserat partem subtrahit, sacrilegij simul accusatur & fraudis: for defaulting a moitie of that which he had promised to God, he is charged with sacrilege and fraud. So the old. *Calvin*, ^d *Sacrilega fraudatio quod partem eius subducit quod sacrum esse profitebatur*: it was sacrilegious iugling to diminish that which he professed holy. *Aretius*, ^e *Furtum fuisse in re propria, fraude retinere quod simulat publicare*: it had beene stealth or ordinary theft in his proper and priuate goods, fraudulently to hold backe what he made show to make common: *Ergo*, this was sacrilege. *Beza*, ^f *Cum totum pretium deo consecrasset, post per sacrilegium partem separabat*: having vowed the whole, he subtraicts a part to his owne vse. So the new.

Now to define Sacrilege, historians vse the word diuerfly: for noting this sinne to be both hainous and odious, therefore they call all hainous and hatefull sinnes by the name: as forcerie, murder, violation of parents, trucidation of Princes, and whatsoever engendreth publique detestation and slaunder.

But indeed the word in proper signification hath respect to God, whether by derogation of his glory, or violation of his law, or opposition of his truth, or vsurpation of his titles, or prophanation of his Temples, or vilification of his seruice, or diminution of his reuenues and things dedicated to his honour. The Etymologists of both Tongues, deriue it from stealing ^g, as *ἡσπορευλίσ* and *sacrilegius* doe import.

g Rom. 1.32.

There.

Therefore, 1. the heathen defined it from robbing of the heathen temples: 2. the Christian Civilians from Christian Churches: 3. our common lawyers, set out the force of the word, by the felonious intent, rather then the subdolos manner, whether of secret lurching, or open purloining: 4. Divines both schoole and reformed, *quicquid sit ad irreverentiam sacra rei*: as ^h Th. Aquinas: Zanchius, ⁱ *Vi-*
olatio sacrorum: ^h *Vrsinus*, ^k *ablatio rei sacra*: derogation of holinesse, abuse, or lurching things deputed to holy uses. Therefore *Innocentius*, more by way of allusion, then true notation, saies that *sacrilegium* is *sacrilegium*, any such abuse whereby God or his religion is prejudiced and depraved.

Whosoever therefore taketh away, or alienateth to other persons or uses, goods or things (chattels our Lawyers call them) of the Church, that have been given to maintaine Gods Church and service, the Canonists say doth incur *ipso facto, crimen lese Maiestatis*, that is, sacriledge or treason to the highest Maiesty: and as high treason to the King is the highest degree of a subjects enormitie, so in proportion is sacriledge to God: but in *Ananias* this is ioyned with a higher, whereby his sinne is out of measure sinfull.

This seemes to me also to be very plaine: first, by the literall operation of S. Peter in the third verse, *lying to the holy Ghost*: where the verie nomination of that person of the Trinitie, who guided and governed as present and president, this whole businesse, doth insinuate no lesse.

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h 2.2. q. 99. ar. 2.
i lib. 3. de exter.
cult.

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+

Secondly, the
sin against the
holy Ghost.

ap. 1st of 1st

racles, but the holy Ghost? who doth reueale the Donors most intimate intentions, but the holy Ghost? who doth kill with the word of his mouth the incorrigible sinner, but the holy Ghost? who doth so powerfully congregate so many thousands by the mouth of ideot-fishers, but the holy Ghost? who doth segregate this goat from the blessed flocke, for infecting further, but the holy Ghost? therefore the holy Ghost particularly is, and peremptorily affirmes himselfe to be aimed at in this businesse of holinesse: therefore the sinne against that person, is that sinne, *the sinne of the holy Ghost*. And hereunto the holy Fathers also accord: as *Hesychius*,^m quoted by Doct. *Fulke* vpon the place, on the Rhemish Testament: *Dominus dicit omne peccatum hominibus dimittitur, blasphemia autem in spiritum sanctum non dimitte- tur: hoc Petrus ipso opere ostendit, quia Ananias & Sapphira spiritui sancto mentiti sunt, ait ad eos, quare, &c.* The Lord saith, Euery sinne shall be forgiven vnto men, but blasphemie against the holy Ghost shal not be forgiven: this did Peter really declare, because *Ananias* and *Sapphira* lied to the holy Ghost, he saith vnto them, Why hath Sathan blinded or filled thine heart? and thus he. And Doct. *Fulke* himselfeⁿ is of the same opinion, as it were denying *Ananias* sinne to be sacriledge, because the Seminaries said it, and avouching it to be this sinne.

The same also doth *Arctius* affirme, alleadging another interpretation of those words, (*why hast thou lied to the holy Ghost: mentiens spiritum sanctum; i. fingens se habere spiritum sanctum*: belying the holy Ghost, that

m lib. 1. c. 10. in
Leuit.

n in rhem. test.

that is, saying that he had the holy Ghost,) but reie-
 cting it, and cleaving to that construction, *contra spi-*
ritum sanctum, against the holy Ghost, that it was the
 sinne of the holy Ghost. And that which puts it out
 of question, M. *Calvin*, in saying Ananias sinne o in locum.
 was sacriledge, prooues it thus that we now speake
 of: for as it hath been obserued by learnedst writers,
 That sinne is no one single sinne, but *aggregatiuum* Gers-par-2.com-
quid, a collection of many great sinnes: 1. an aduised pend-theol-de-7-
 sinfulness: 2. a resolute wilfulnesse: 3. an obstinate vit.cap.
 maliciousnesse: 4. an vniuersall wickednes, or gene-
 rall apostasie: all which, or the most with some addi-
 tion *Calvin* obserues in this sinne, and they are not
 hard to be found all here: for Thomas saith, there Aquín.de natura
 are fixe *species* or spices of it: 2. against God, 1. in diatn.lib-2-c-7.
 forbidding, 2. in remitting sinne; against both which
 this sinner doth offend, 1. against his iustice forbid-
 ding, by presumption: 2. against his mercie pardo-
 ning, by desperation. 2. Against himselfe, 1. *dolor de*
commisso: 2. *propositum de noli committendo*: grieve for
 that which is past, and purpose for that which is to
 come: against both these also is this sinne; 1. obsti-
 nate and malicious persisting in sinne, 2. finall impe-
 nitencie and purpose not to leaue sinne. 2. Also vnto
 other, 1. *amor boni*, 2. *agnitio veri*; the loue of all that
 is good, and the embracing of all that is true: in stead
 whereof this sinne hath, 1. *impugnationem veritatis*
agnita, 2. *invidentiam gratia superna*: 1. wilfull resi-
 sting of knowne truth, 2. enuious hindering the hea-
 uenly grace: all which are not obscure in Ananias.
 As for example, 1. He knewe that God did knowe
 B 2 his

his doubling, yet is not afraid saith *Calvin* to practise the same. 2. Whereas S. Peter did preach the haينousnes of his sinne vnto him, hee had a heart that could not repent, and therefore vnfaithfull to lay hold on the mercy of Christ. 3. He was so farre from repenting, that he grew harder, purposing to die, and dying in his purpose of *non* repentance. 5. He loued his goods more then goodnesse or good men. 6. Resolued that no man should bee saued by his helpe. These things in brieft may serue to shewe, that the sinne of Ananias was both Sacriledge, and more: which yet shall be more fully declared in an other place, where wee shall more particularly vnfold the seuerall properties of his sinne. So much in generall of his sinne.

Cap. 4.

CHAP. III.

*In particular. 1. Reprehension of the man
by compellation or personall
rowling.*

Although that these delinquents had seene and heard enough in the sermons of the Apostles, and exercises of the Congregation, to haue instructed them in the power and iustice of God, and haue called them away from halting betweene couetousnesse and godlinesse; yet such is the foolishnesse of sinne, and blindness of sinners, till God commeth home close vnto them, that they will neuer beleue that God either sees or dislikes them: and therefore the holy Spirit takes such a course in this place, as is fittest

fittest to rowze vp a sinner, sitting in his chaire, and
 sleeping his nappe vpon his couch or cushion of se-
 curitie, as his conscience may be soonest conuincd,
 and his state easiest recouered: and that is by singling
 him out particularly, by his name and nature, that
 hee cannot shift the notice that is taken of him. It
 is small question but hee knewe his owne name,
 which in him, as in all other in those times, was sig-
 nificant: 1. humbled, 2. afflicted, 3. answered by
 God; so saith *Aretius* doth *Ananias* import. 1. His
 ambitious desire of credit, beeing loath to be at the
 cost, was to be humbled. 2. His euill heart and worse
 eye, enuying the Apostles any maintenance, or the
 Conuerts any sustenance, was to be afflicted. 3. His
 corrupt and cankred manners was to receiue such an-
 swer from God as they most deserued. This because
 he himselfe would not remember, his loue to monie
 hauing raced his owne name, like an other *Cervinus*
 out of his minde, the holy Ghost doth rubbe his me-
 morie of, reducing all these notions vnto his remem-
 brance, by striking this string, and sounding that
 name to his vnderstanding. The officers of the Inqui-
 sition, when they suspect a party, and cannot proba-
 bly conuince his concealing, they will suddenly pro-
 nounce his surmised name, and obserue how hee is
 affected at that sound; by which stratageme they have
 come to the cognizance of notable disguisers, which
 they might haue despaired any other way to haue
 wonne. Which course God seemeth oft-times to
 take with men, not that any can so halt before him,
 as to goe vnknowne, but because by so particular a

course he would bring them both to know them-
selues, and also to know that he doth knowe them: so
did he to the protoplast, ^a *Adam, where art thou?* and
his eldest sonne *Caine*, ^b *where is thy brother Abel?* and
the mother of *Ismael*, ^c *Hagar Saraes maide what doest
thou here?*

^a Gen. 3.9.

^b Gen. 4.9.

^c Gen. 16.8.

^d Psalm. 10. 13.

The reason hereof *Dauid* seemeth to touch, ^d *Sin-
ners doe flatter themselves in their wickednes, till their ab-
ominable sinne be found out*: and euer since *Adam* was
driuen to his shifts in paradise, he will finde some
fig-leafe to couer his nakednesse, and with that siely,
hide his head in a crowde, saying, *in populo magno non
agnoscar*, the throng shall hide me: and is there know-
ledge in the most highest? Therefore doth God gove-
ry particularly to worke, as in the lot of ^e *Ionas*, and
Jonathan ^f, to finde the offender: for example, There
is a sinne committed, for which the army is ouer-
throwne, and no man will confesse the fact; it must be
found that God may be reconciled, the campe freed,
and the partie punished: the ordinary course as in
those cases, must be by way of lot, where the hand of
God is immediate *index & iudex*. The lots are cast
into the lap, and the tribe of *Iudah* is taken; here *A-
chan*, vnquiet before, begins to startle now, yet hope
of impunitie hardens him so, as he will confesse no-
thing: a second draught of the familie of *Zarites*,
frees the rest of *Iudah*, as the lotterie of *Iudah* had
secured the other tribes: now the man beginnes to
change countenance, and purposes some-deale to
saue all labour, and confesse of himselfe: but because
he lingers, the third draught finds the house of *Zab-
di*,

^e Ion. 1.7.

^f 1. Sam. 14. 36.

^g Iosh. 7. 15.

di, then he falls to quake and tremble, so that all men that saw him, might reade his fault in his face : and while he is astonied between passion and purpose, he heares himselfe to bee named, when loe, hee falls downe and sinke vnder his sorrow; and if it were to begin againe, he would stay the search, and yeeld himselfe prisoner. Why did he not that sooner? *if we would iudge our selues, ^h we should not be iudged: ^h none when we are iudged, we are chastised of the Lord, that wee should not be condemned with the world.* And thus doth Peter in this place, not onely to point at, but to paint out a double dealer: who had he any sparke of grace, had preuented iudgement, and cut off by timely confession, so fearefull a condemnation. But nothing would serue to wring his vnhappy purchase out of his fingers; so hunger of bootie, and hope of impunitie, betray most men: who were we well assured, we should one day be called to personall account, we would neuer for so miserable pleasance, buy at so deere a rate so certen repentance. Sinnes are debts, and debts are as sonnes, who growe so well, that they will crie after vs, and owne vs by our name, if we stay them not within, or stoppe not their mouth without. As the staffe and the ring did challenge ⁱ Iuda, ² so we shall be bewrayed by the same token, if in time we take not vp the matter, with a lambe or a kidde of the fold, by the hand of our friend the good *Adulterate*: and so much of the Apostrophe, or Compellation.

^h 1. Cor. 14. 33.

² Gen. 38. 13.

C H A P. IV.

Reprehension of the matter, or enumeration of the parts of the offence, which are 1. the author, 2. object, and 3. subject.

ALthough in the 2. Chapter I laid downe his sinne in some generalitie, by way of explication, yet now order leadeth vs by the hand of the text, to vnfold the branches somewhat more particularly, by way of demonstration, not as hunting out the haiousnesse thereof in any one arme or diuision thereof, but shewing the forme and materialls in the whole ioyntly together. The first part therefore is the author, and prime moouer, which is here by the Apostle said to be *Satan*.

^a The author,
Satan.

^a Ioh. 3. 17.

^b Act. 13. 10.

^c 2. Thes. 2. 9.

^d Euseb.

Now although the Prince of darkenesse doth worke in all the children of disobedience, and the deuill hath his hand in euery sinne, yet it is not vsuall to name or mention him, but in some very notorious and greatly outragious; as in that of Iudas ^a, that *the Deuill entred into him*: and of Elymas ^b, that *he was the child of the Deuill*: and of Antichrist ^c, that *his coming is with the effectuall working of the Deuill*: and in the Ecclesiasticall historie, when the horrible heretike *Cerintus* ^d greeted Saint Iohn the Apostle and Euangelist, with *non nosti nos?* knowe you not mee? receiued this answer, *noui te primogenitum diaboli*, yes, I know you to be the deuills eldest sonne. So that as the Poets in inextricable exigencies, do bring down Iupiter

Iupiter vpon the stage, and *μαχανή*, by a deuise or engine: so doth God in matters that passe the ordinarie pitch, bring in Sathan to shew the transcendencie of the fault.

We are then to know, for the fountaine of sinne, that there are *cogitationes immissa*, Satans iaculations, and *cogitationes ascendentes*, humane ebullitions: this of Ananias is mixt of both, as appeares in the next words, where repeating the same matter he alters the phrase, saying, *why hast thou conceived this thing in thy heart?* so that both Satan did fill his heart, and his heart conceived it; Satan by inticing, mouing, perswading; he by consenting, yeelding, obeying: Satan by casting in his fierie darts of temptation, he by blowing these coales of destruction. By the enuy of the deuill (saith *Syracides*)^e sinne entred into the world: yet^e *Wise. 1. 14.* out of the heart (saith our Sauour)^f arise euill thoughts, *f. Mark. 7. 21.* murders, adulteries, thefts, &c.

Wherefore, as Satan entred into Iudas, *non tam vt tentaret, quàm vt possideret*, not so much to tempt him, as to possesse him: *non vt alienum, sed vt proprium*, not as a stranger, but as his peculiar: *nec tam vt possideret, quàm vt transformaret*, not so much to possesse him, as to transforme him: whereupon our Sauour^h said, *haue not I chosen you twelue, and one is a deuill?* *h. Ioh. 6. 70.* so he tempted, possessed, transformed Ananias, with an extraordinarie temptation, a soueraigne domination, an vniuersall transmutation: so that as Iudas was a traytor before he did betray, (as our Sauour innuates) *quod facis*, (in the present tense) *fac citò*; for *i. Ioh. 13. 27.* beeing so wholly set vpon it, with head, and heart,

+ ophim

k August.

and hand, that had his heads beene as many as Cerberus, or the whore of Babylon; and his hands as many as Briareus, or any King of whom it is said, *An nescis multas regibus esse manus?* he would haue set them all on worke; so full he was vp to the top, *non iam facit peccatum, sed est peccatum*^k: it was too small a predication to say he did sinne; for he was conuerted into sinne, hee was nothing but sinne. And yet this was but one halfe of his sinne, that he left no place for God, no place for goodnesse, Satan had taken vp all the roomes in his heart, as interpreters do obserue. And all this is but his stampe of one side, whose man he was, and whom hee entertained. Come to the other side, whom he (I will not say) kept out, but draue out, his sinne against the holy Ghost; the second part of the sinne.

2. Obiect, against
whom.
1 Psa. 18. 41.

m Psa. 81. 15.

Although lying be sometime set for dissembling in the holy booke: as where Dauid saith, *his enemies shall lie vnto him*, speaking both of the type, himselfe or his sonne, and the Messias, to note the hypocrisie and false-heartednes of his vanquished subjects: and againe of the like, *they should haue beene found liars vnto him*, that is, they should humble themselves with false obedience and forged submission: yet as we haue noted, Cap. 2. very learned Expositors, besides the aduantage of the letter, haue taken it for that irremissible blasphemie, that is directed against the third person in Trinitie, not of ignorance, or of infirmity, as to the sonne, and the Father; but of malice to the fountaine and author of holines; which as the schoolemen say, *Idè colo-*

n Thomas.

rem non habet excusationis, quod quantum in se est, directe impugnativum est medici & remedij, per quod fit remissio peccati: it hath no colour of excuse, because as much as in it is, it doth directly oppose both the Physician, and the Physicke, whereby remission is wrought. *Bellarmino, ° Directè resistit & repudiat gratiam Dei,* it plainly resisteth and refuseth Gods mercy: such is the sinne.

o de pen. l. 2.
cap. 1.

Now if we looke when or wherein this sinne by him was committed, we finde nothing but this fact, for which he was tainted or touched; then this verie sinne, *quatenus*, he promised such goods to the author of holinesse, to be a helpe and meanes to propagate holinesse, as it concerned the person *cui*, was blasphemie, beeing frustrated and falsified in the effect: as it considered the thing *in quo*, the detension of that which was so deuoted, was sacriledge: which is the third branch of his sinne, now comming in order to be touched, or the *circa quod*.

Wherein we must now no more set our eie vpon the partie, to whom the origination and procurati-
on of holinesse doth pertain (the last thing which we considered) but the materialls of holinesse, or the things sanctified and separate for holy seruice themselves; of the fellonious diminishing whereof Ananias here charged, as we saw before: and it is severally set downe in the next words, by a disunctiue conjunction, thus, *and keep backe part of the price of the possession.*

3. Subiect where-
in.

Wherein beside his impious legier-de-maine, that *Fideli oblatione Deum & Ecclesiam fallere vovis,*

saith *Calvin*, by a false shew of a bountifull heart, hee went about to gull both God and his Church; we obserue his fowle prophanation of a faire constitution, for it was now a voluntarie graunt or a customarie practise, receiued for law in that litle commonwealth, that such as had should improoue their loue to the highest linke; when he like *Ionas* worme doth blast the honour of God, the vse of goods, his owne deuotion, and others sustentation, with one cast of hypocrisie.

I will not mention his foolish ambition, that for a small aire of humane applause, he could be content to forfeit his reward in heauen: nor his Paganish incredulitie, that thought God either would not in so many confluences of Proselytes, or could not in so great incumbrances of opposites, maintaine his Church; and therefore thought to haue more hold of his hand, then he had of his tongue.

These be the parts of his sinne seuerally laid open in themselves, and yet in such reciprocall aspect and position one to another, that they touch and take essence and efficacie one from another: for the fulnesse of *Satan* argues, his totall and finall apostacie from God; and his sinne against the holy Ghost, confirms his sacriledge to the holy Church; and lastly, his enuying and spoyling the holy Church, prooueth his compleate deuillishnesse. Of which particulars before we collect the totall summe, let vs gather such vses of these points as lie scattered in our way, that both our path may be the smooother, and our prouision for the rest of our passage the better.

First,

First, then we here obserue the truth of those words of Salomon, *That follie is bound up in the heart of the child*: that is, that we are all both naturally and habitually addicted to all kind of sinnes, as hauing Satan to our father, and an irreligious and corrupt fountain for our mother. And this folly is no other, but in which sense those two words are equipollent, beeing *termini conuertibiles*: onely the difference is this; the one hath relation to the head, as *principium lesus*; the other to the hand, as *organum corruptum*; and therefore we are no lesse endangered by ill thoughts, then preiudiced by ill deeds. Men commonly thinke that thought is free, and so it is in some sence, in ciuilitie, because the Magistrate takes no notice of them, vnlesse manifested with outward proofes; nor in diuinitie to thinke what we list in regard of God: for he is *scrutator cordium*, a trier of the hearts and reines: and euill thoughts eat out the heart of religion; therefore Salomon counsels, *not to curse the King so much as in thought*: and Peter bids Simon Magus, *pray that his thought might be forgiven him*: for the very thoughts of the wicked, ate *abomination to the Lord*: the transgression of the euill angels was but in thought, and of tenne Lawes, there is one to reform the cogitations.

Secondly, *abyssus abyssum vocat*; saith the Prophet, one depth calleth another; which is no lesse true of the inundation of sinne, then of the seas: for by custome of sinne, and delighting in a tenor of disguising, we bring our selues to that passe, that all the balme in Gilcad will not cure vs: too much dallying

Sozom.

Iustin.

Esay. 5. 18.

Psal. 19. vlt.

with sinne, brings to the deadly sinne. Iulian did banish grace so long, *donec omnino gratia spoliabitur*: when we beginne with impietie, and goe on with hypocrisie, we commonly end with apostasie. *Sampson* playeed so long with *Dalila* mock-holiday, that in the end his locks were shauen in good earnest. The losse of greatest peices comes by the least breach vnespied, or vnrepaired. *Ninus* victories were not onely gainefull for the present, but vsefull for the future, *sequentium etiam causa*, the meanes of more; so is it in sinne, it hath not onely *lapsum*, but *reatum*; besides the illnesse of the fall, it leaues a pronenesse to fall further: therefore rightly and obseruantly called by the Apostle, *deceitfulnesse of sinne*: for besides the harme that is in view, there is more danger in that which is concealed.

Sinnes are sores, first but vicious humours, then they growe to angrie tumours, and after they turne to burning vlcers, within a while to eating cankers, and last of all to incurable tortors, not onely *morbis*, but *mors anime*, as *Bernard* saith. Therefore let vs not drawe sinne with cords of vanitie, nor transgression with cart-ropes. Cables or cart-ropes were first threds, then cords, last cables: so is the twisting of sinne: 1. against knowledge: 2. against conscience: 3. against the strongest, not motions onely, but reclamations also of Gods Spirit. Malice against any man is hainous, against holy men dangerous, against God and holines damnable. Let that alwaies be our prayer, *Keep us, O Lord, from presumptuous sinnes, so shall we be innocent from much offence, from this offence.* And so

so much of the enumeration of the seuerall braunches of his sinne.

CHAP. V.

The aggrauation of the sinne of Sacriledge.

NOW then to summe vp all that hath been said: for as much as Satan is here mentioned in this matter, and that as no idle *spectator*, but a busie *actor*, and so busie as not to send any small troopes, or lend little helpe, but to replenish with the fulnesse of his iniquitie the whole heart of this peccant partie; it is giuen vs to vnderstand, that Sacriledge is no small defection, or transgression, but an entire desertion of Gods spirit, and solide interest of Satan in the child of perdition: for as, *de quo vis ligno non fit Mercurius*, every logge will not make a Mercuriall; so *de quo vis luto non fit Sacrilegus*, every mould will not serue for Sacriledge. We may well set downe, that this is a foule, a fearefull, a fundamentall sinne, not razing the skin of Christs scalpe, like the Iewes crowne of thornes, but renting the sides of Christianitie, like the souldiers speare, as we reade in the Gospell. For which cause the Canonists were wont to allot Burchard. seauen yeares penance vnto it, as *Ivo, Burchardus, Gratian*, and the rest agree; where so many daies sufficed other sinnes.

Whereas this sinne is so gloriously attended, not onely with a deuill, but so great a deuill, as the sinne that

Eccl. 9.

that is irremissible, the sinne vnto death, the blasphemie of the holy Ghost; wee haue a faire aime to describe the sinfulness of Sacriledge by the old rule, that teacheth, *noscitur ex socio qui non dignoscitur ex se*, a mans gate, his countenance, his companie, will soone shew what he is.

Rom. 1. 22.

Druf.

Iam. 2. 10.

Plat. 10. de leg.
p. 1670

Now here hee goes hand in hand with a heauie sinne, and if they should contest for prioritie, hath here the precedence, as carrying the denomination: therefore of force we must confesse that it is very heinous. In Paul he marcheth in equipage with a high sinne, the sinne of idolatrie; and of Idolatry the Iewes haue a Prouerbe, *Idololatra totam legem abnegat*, the idolater disanuls the whole Law: the like then must Sacriledge, beeing of the same size and latitude, renounce the whole law: not onely as S. Iames saith, *he that offends in one commaundement is guiltie of all*, but because all the second table depends vpon the first, and all the commaundements vpon the foremost; and therefore resemble Hippocrates twins, laugh and weepe, liue and die, stand and fall, with equall simparhie.

For first the diuine Plato, in those excellent books concerning lawes, hauing in the former touched the violation of sacred persons, comming in the tenth to speake in excellent method of sacred things, auereth expressly thus much of the sacrileger, that hee must needs perswade himselfe one of these three things. 1. that there is no God at all, 2. or if there be, yet that he is nothing so iust and terrible to his oppugners as the world is made belecue, 3. or at the least

that

that hee is very facile and flexible to be reassayed, when by sacrilegers he is abused: euery of which do raze the foundation of all religion.

So that these men aime at no lower leuell then God himselfe, and are therefore those presumptuous gyants, that by antiquitie were said to murinie against heauen; because as they know no goodnesse, so they would acknowledge no God: and beeing enforced to that necessitie, enuie him all seruice and seruants. And therefore it is well obserued of an heathen writer, *Soli sacrilegi pugnant contra Deum*, it is no other then your sacrileger that wars with God, and make rampiers against his Maiestie. Thus then Plato hath soundly concluded all sacrilegers to be verie Atheists: for albeit they do not *totidem verbis*, in direct termes, denie there is a God with Dauids foole, and those abiects of the forlorne hope; yet doe they the same indirectly, and by necessarie consequence, when they deifie a false, or idolize the true God: which is by denying his essentiall attributes, and diuine properties. As, 1. of holinesse, with such as do thinke *him like themselues*; that is, a God that *delighteth in wickednesse*. 2. of iustice, saying, *I shall haue peace, though I walke in the stubbornnesse of my owne heart*. 3. of power, like the Aramites, that said *he was a God of the hills, and not of the vallies*. 4. of providence, saying, *he doth neither good nor euill*.

But M. Zanchius saith, that sacriledge is *species irreligionis*, a spice of atheisme; iumping with Aquinas, that saith it is *oppositum religioni*, crossing religion: and S. Augustine, that saith it is *directe contra*

D I *deum,*

Q. Cur. lib. 7.

Plal. 14. 1.

Plal. 50. 20.

Plal. 5. 4.
Deut. 32. 4.

1. King. 20. 23.

1. lib. 2. de vir.
exter. cult. c. 3.

deum, opposite to God in point blanke; whose reasons are most reasonable, because it can proceed from nothing but open contempt of holinesse, and plain impietie: for els why doe men lay the euill fingers vpon things consecrated to religion, but because they care not for religion: or whereto tends the spoile of holy things, but to the ouerthrowe of holinesse? for men knowe this, God cannot be serued without men, nor men bee maintained without meanes: therefore the subtracting such meanes, is the disappointing such seruice: therefore *Zanchius* reduceth Sacriledge to the second commaundement, where Gods seruice is established and provided:

Because it is here set out in his owne colours, it is not amisse to take a tast of the fulsomenesse of it. The donations of former times that were given to God, were called *anathemata*, either for their sequestration from profane vse, or suspension on the walls and pillars of holy Temples. Now what the Latines called *anathemata*, from the Greeke, the Hebrewes called *cherem*: 1. for their consecration: 2. for their execration: the one in their vse and end; the other in their nature and effect: of all which the Lord to Moses gaue this caueat, *Let none of the cursed thing cleaue to thine hand*: because in that case, the spoyle in warre, or any such thing as the Lord reserved to himselfe, did alwaies so prooue: as is expressed in Iosuah, *Keepe your selues from the cursed thing, least it make you accursed and trouble you*: as fel out to Achan in the valley of Achor, or of trouble.

Therefore the censers of the rebellious Levites, beeing

Luk. 2. 5.

Deut. 13. 15.

Ios. 6. 19.

7. 26.

being once consecrated, when they perished, were Num. 16. 38. commaunded to bee preserved, not for any, or prophane vses, but to make a couering of the Altar. But to *deuoure* such holy vensils or donation, *Salomon* Prou. 10. 25. pronounceth to be a curse, or snare, or destruction, (as seuerall translations do read it) that is, to appropriate them to priuate vses.

The like *Metaphor* doth *Jeremie* use to shew their Ier. 2. 3. nature, *Israel was as a hallowed thing vnto the Lord, all of him that touch him shall offend: euill shall come to them saith the Lord:* noting the vengeance on their enemies, to bee no lesse then Sacrilegers. Paul compared it as wee Rom. 1. 23. saw with idolatry, which destroyeth the whole lawe: and *Samuel* with idolatrie and witchcraft; as the 1 Sam. 15. 23. contrary obedience with the holiest sacrifice: *God* Mar. 3. himselfe, with other theft, where the circumstances of the person augment the gradation, *Will any people robbe their idols, which are their gods? Salomon* with the Prou. 13. 24. hainousest theft among men, *He that stealeth from his father and mother, and saies it is no sinne, the same is a companion of the destroyer.*

Wherefore to conclude; 1. if in ordinarie theft, Prou. 6. 34 *he that steales to satisfie his soule when he is hungry,* argu must follow if he be taken shall restore seuen fold, or giue all the substance of his house. 2. if the flying booke of Gods Zac. 5. 2 vengeance shall enter into the house of the theefe, (which booke was 20. cubites long, and 10. broad,) that is, a terrible curse, though but to his substance. 3. if he that steals from his father, shall be destroyed. 4. if idolaters and witches must not liue. Or to gather the argument more narrow, 5. if that *man that* sinnes

The Anatomie of Ananias

sinnes against another is to be iudged of the iudge, and make so large satisfaction: what rule of proportion will serue sufficiently for our computation, for a man that shal sinne against the Lord, who shall plead for him? what shall be done vnto him? We may bee sure that if Caine bee reuenged seuen times, and Lamec 77. how many millions, how many myriads of millions, shall he be reuenged that sinnes against God, that tooke vengeance of Caine and Lamec both? for finiti ad infinitum nulla est proportio. And so much shall serue for the aggrauation of this sinne.

C H A P. VI.

The Censure, or Excommunication.

Hitherto we haue seene his sinne, which we may truly pronounce to haue been a sinne of sins: now followes his punishment, and that well proportionate, a curse of curses: *anathema* euen *maranatha*, the most high, the most heauie, the most horrible of all degrees of ecclesiasticall censure: for that it was an ecclesiasticall censure, the whole series or order of the causes doe euince. 1. the efficient both principall and instrumentall: 2. the forme of spirituall or ecclesiasticall iurisdiction: 3. the matter, execration or extirpation: 4. the ende, that other may feare.

Now then for our better vnderstanding both of his sinne, and of his suffering, the learned *Drusus* doth teach vs, that among the Iewes where this fell out,

out, there were three sorts or severall degrees of Church censure, apparant enough in both Testaments. 1. Called *niddui* of *nadah*, a word that signifies, *expellere* or *elongare*, to expell or drive far away: this we haue in Esay, *Heare yee the word of the Lord, all yee that tremble at his word: your brethren that hated you, and cast you out for my names sake, said, Let the Lord bee glorified, (that was the forme as we see in Achans story) Ios. 7. 30. but he will appeare to your glorie, and they shall be ashamed.* And this is that which in the newe Testament is called, casting out of the Synagogue, as the Pharisees serued the blind man whom Christ had healed, ha- Ioh. 9. 35. uing made a Canon, that *whosoener should confesse Iesus to be Christ, should be excommunicate, or cast out of the Church.*

2. The second was *Cherem*, of the roote that signifies *occidere* or *excidere*, to kill or cut off: this we finde in Moses, where God speaking of the cursed nations, Deut. 7. 2. whom his people were to extermine, and possesse their places, saies thus, as the vulgar translation doth well deliuer it, *anathematizando anathematizabis eos*; the English, if not so significantly, yet as effectually, thou shalt vterly destroy, or roote them out. And this S. Paul had respect vnto, when he said, *I would to God Gal. 5. 12: they were cut off that trouble you*; and where hee would haue the incestuous Corinthian committed to Sa- 1. Cor. 5. 5. than.

3. The last was that which the Iewes call *Sammasha*, or *Sammatio* of *Shamam*, that signifies *desolare*, & *ad stuporem vastare*: & *atta, tu, q. d.* let such a curse fall vpon thee, as is *ultima execratio* or *maledictio*,

Lam. 5. 18.

1. Cor. 16. 12.

the vttermoſt execration or accuſedneſſe. Or as ſome thinke, of *them for haſhem*, which is the name of God, and *atha, venit*, or to come, to expreſſe the euerlaſting curſe til the comming of the Lord: which Paul elſewhere alludeth to. This word we finde in Ieremie his lamentations, *Sion is laid deſolate*: which lamentable eſtate of the Church, in that booke is fully deplored, *Ier. 12. 11*. This S. Paul as I ſaid before did expreſſe in that imprecation or denuntiation of a moſt zealous heart, *who ſo loues not* (that is, *hateth and perſecuteth*) *the Lord Ieſus, let him be anathema mar-an-atha*, euerlaſtingly accuſed, *q. d.* till the comming of the Lord to iudgement, and a day after. And theſe were the Church cenſures.

Now are we to examine, for as much as it is undeniable but this of Ananias is ſuch, which of all theſe three it is, that is here inflicted. Firſt, of a certaine not the firſt, for that was but a deprivation of the ſpirituall eſtate for a time, concerning the companie and comforts of the Church, with condition annexed of reconciliation and repentance: now this here was corporall, as well as ſpirituall and eternall; with a barre againſt repentance, therefore not that.

1. Cor. 5. 5.

Secondly, nor the ſecond, which as ſome thinke either was not corporall, ſuch as the ciuill ſword could inflict; but a permiſſion or emancipation onelie to the power and regiment of Satan, who hath his kingdom out of the Church, to whoſe ſuch finners were deliuered ouer, to the end *that the fleſh* (that is, the old man) *might be mortified, and the new renewed*: or as Auguſtine ſpeaketh, *ut moriatur error, uiuat homo*,

mo, that the sinne might be killed, and the sinner saved. Or if a corporall also, as we must confesse of Achan, the Cananites, and other, vpon whom that curse was corporally executed on earth vpon their bodies, which was pronounced and enacted in heauen; yet but corporall, hauing time and meanes of grace offered for repentance. Therefore it must be the last, partaking of both, but exceeding both so far as extream doth goe beyond partiall, and eternall summounts temporall. 1. a temporall and extemporall cutting off the bodie from the grace of life, and a spirituall and eternall cutting off the soule from the life of grace: the sorest, seuerest, extreamest vengeance, that can be afflicted on a man in this world; forsaking and forsaken of God. A sudden and vnrepentant dissolution of bodie and soule; a present and immediate manumission from God and grace, to the place and torments of the damned, a iust guerdon for him that gaue himselfe ouer to the full sway of the Prince of death, to mocke that God of heauen, defeat his spouse on earth, & blaspheme the spirit of sanctification. I tremble to thinke, that any child of man, specially a child of the Church, an auditor of the Apostles, a professor of Christ, a benefactor of the Church, no apparant professed enemy or atheist, or persecutor, or apostata, should be liable to so execrable a sentence. to be excommunicated, anathematized, sanmatized for grudging a few pence or pownds to God and his Church. But leauing secret iudgements vnto God, wee must needs acknowledge, that God seeth not as man seeth, for that which mans

Act 3.

mans eie could not perceiue, the eies of God that peirce the heart, did see in his carriage a malicious, and obstinate, a presumptuous and desperate, hypocriticall persecutor, and enuious Apostata: the essentiall marks of a certaine, reprobate, and forlorne sinner. If any yet beside the exigence of the fault, will needes require more reason for so great seueritie, for their further satisfaction may lift off their eies from looking vpon S. Peter, as if he either of his owne power, or his priuate humour had slaine the partie, and remember it was the holy spirit, that in defect of temporall magistracie, (not yet Christian) did moderate the whole matter: whose wisdom so far as we either may or can looke into, might commend these reasons: 1. the Church was to be kept in awe and feare of God: 2. as in a newe established polity or gouernement, as there must bee examples of reward for the righteous, so also of punishments for delinquents: 3. that vnder the colour of religion and new conuersion, one should not defeat or defraud another: 4. it was requisite, that the authoritie of the Church should be wrought among them without, and they prepared by such exemplarie iustice to like, and loue her gouernement. These and such like, which *Calvin* and expositors doe alleadge, may serue to stoppe any curious mouth, that will haue God to giue account of his iudgements.

Here then are we taught first of all, of the wonderfull effect, and supereminent power of the word of God, in the mouth of his holy Apostles, and faithfull ministers, not onely and alwaies seruing in cases
of

of edification, but sometimes also for destruction; albeit that very destruction also of his enemies, tends to the edification of his children. And these are those *ἐνεργήματα δυνάμεων*, works of power, mentioned by the Apostle; and *μάχαιρα πνεύματος*, the sword of the spirit, to hack and hewe the vngodly in peices; and *ὅπλα σαρκός*, weapons not carnall, but mightie in operation: and as David *thereu pipjoth*, two mouthed or edged sword: with this did Moses strike Corah and his complices: God himselfe Nadab and Abihu, Er and Onan, Iezabel and Athalia; Iosua Achan, and them of Canaan; Elizeus the 42. children; and this did Peter drawe out here against Ananias and Sapphira. Whereby we see the Church censures are no *bruta fulmina*, little childrens pot-guns, headles and boldles artilleries; but tearing and roaring Cannons; nor left to the swaying of Peter alone, much lesse to that man of Rome, to brandish not so much against sinnes as Soueraignes: but left in trust to all the true Ministers of the Gospel.

Neither is it without neede, that there should be such rods and swords in the Church of God, for such as are so audaciously insolent, bad by selfe impietie, but much worse by our impunitie. To the end therefore that the wicked may be corrected, the exorbitant reuoked, the timorous affrighted, the sound secured, and the iudgements of God that hang ouer our heads and the land auerted, let Moses and Aaron, the Cherubins of the Lord that are set to keepe the way to the forbidden tree, waue their fierie blade against all blasphemous disturbers, pertinacious resi-

sters, impious, atheists, perfidious heretikes, wayward schismatickes, erroneous idolaters, and inproaching sacrilegers.

It is true we haue a sword, and that doth not rust in the scabbard; but as *Petrus de Aliaco* did sometime complaine in the Council of Constance, it is subiect to much abuses, vulgaritie, partialitie, trivialitie, which make it almost a wooden dagger; *Gladius* (saith he) *qui in primitiua ecclesia veneranda raritate erat formidabilis, iam propter abusum contrarium contemptibilis factus est*: the Ecclesiasticall sword which in the Primitiue Church was seldome vsed and greatly reuerenced, is now become by daily distraction of small account, and little esteeme.

in 4. f. 2. dist 18.

The like complaint doth *Scotus* make, so as wee may truely say with the Poet,

---at to genitor, cum fulmina torques

Nequicquam horremus, cæciq; in nubibus ignes

Terrificant animos, & inania murmura miscent.

Now concerning the vsurped proprietie, which the Bishop of Rome doth claime to himselfe, as Peters successor, that is, the sole temporall and spirituall monarch, whose yron must beare downe all swords, whose keies must open all locks, whose ledde must blunt all steele, and crosier put downe all scepters, (albeit between these two propositions, Peter for sacriledge stroke Ananias dead, and the present Paulus 5. may excommunicate King Iames of great Brittain for non conformitie, there be many gulfes to fill and casmaesto make vp) I leaue to be further confuted, by the learned pens that at this time fight the Lords battels

battels, against that man of sinne. Sure I am of one thing; this is not Peters *petra*, rocke of saluation; but Neroes *Tarpeius*, the break-neck of destruction; not *eloquium Dei*, but *laqueus diaboli*; nor *ignis spiritus*, but *ignis fatuus*. Iam. 3. 15.

I come to some other point more neere our matter, and obserue the wisdome and omniscience of the mightie Spirit, discerning the hearts, and peir-
cing the reines of the most reserved hypocrites: for albeit here are many things of more then ordinarie practise, the immediate gubernation of the Church in generall at this time, and this action in particular, the immediate reuelation of this part in proper, and the immediate emancipation of the party to his place of perdition; yet this no way hinders the information of our knowledge, concerning his nature and power, *that all things are naked to his eyes, and that there* Heb. 4. 13
is no creature that is not manifest in his sight: and confirms those doctrines of the Prophets, *I the Lord* Ier. 17. 9.
search the heart, and try the reines: and of the Apostles, *Thou that knowest the hearts of all men, shewe whome thou* A.C. 1. 24.
hast chosen. Such a God is it that we serue, that can discern himselfe, and disclose to other the secretest malefactors: Ionas in the shrowds, Nathaniel vnder the figtree, Ieroboams wife vnder her maske, the Assyrians plotting in his priuie chamber, the iugling of Gehezi, the blanching of Iehoram, the bloodiness of Hazael, the blending of Dauid, the idolizing of the Iewes. For which the heathen in their hieroglyphicks disciphared Iupiter by an eie and an eagle; to insinuate that such a nature becomed the

highest maiestie, as was not deceiueable by any obscuritie.

The consideration of which point may serue to disrobe vs of all Adams fig-leaues, and bereaue vs of all hope of impunitie, in our secretest villanies, and most inuoloped treacheries. *Erasmus* brings in a paire of amorous pigeons, looking for some very retired roome where they might renew their lewd acquaintance, but neuer could so be couered in any corner, that the eies of God should not descric them. Therefore in that description of him in the vision, his eies are said to be as a *flaming fire*, that is, eies for obseruing, fire for reuenging: according to the Poet, *ἔχει θεὸς ἐν δόξῳ ὄμμα*. This one perswasion if well concocted, would strangle our wicked proiects, much better then those simple supposalls of the heathen, of *Cato* or *Scipioes* ouer-seeing what we doe.

Reuer. 4.

Eurip.

Sen. epist.

3

3. Exact. iustic.
Nyl.

Lastly, obserue we in this censure, the exact retribution, and geometricall proportion, which God obserueth in his iudgements. Those (saith *Gregorie Nyssene*) are the purest stones and finest chrystals, that do most truely represent the faces of the inspectors; yeelding backe to merrie visages, merrie reflexions, but to sad and sowre lookes the like againe: such are Gods doings, which represent to vs our iust deseruings: so that it is easie to reade our owne deeds, in his very doomes. As for example:

Gen. 9.

Gen. 19.

The old world was plagued with inundations of waters, because of their great inundations of sinnes: the five cities were consumed with sulphurous flames of fire against nature, because they boiled with sulphu.

phu.

phurous flames of lust against nature. *Pharaoh* that Exod. 7. had been as a staffe of protection to the people of God; so soone as he turned serpent to hisse and sting his benefactors to death, is showne himselfe in a reall embleme, by the staffe in the hand of Moses: and his vnnaturall subiects had their waters turned into blood, for defiling their riuers with the innocent blood of the Israelites children; and in the end were drowned in the red sea, for drowning others children in their Nilus.

Saul no sooner reiected the word of the Lord, 1-Sam. 15. in the spoyle of the Amalakites, but he heard himselfe reiected from being King: and as the sword of that Agag whom he so spared had made many women childlesse, so was his mother also by the hand of Samuel made childles herselfe among other women. Adonibese that had cut off the thumbs and toes of 70. Ios. 1. Kings, and set them to picke crumbs vnder his table, was by Ioshua serued with that same sawce, in the end himselfe.

This sea of examples hath no bottome. Davids adulterie was repaied him by his sonne Iobabs blood, Ahabs field, Dines almes, and a number more.

Heraclius the Emperour following incestuous lust, Paul. Diac. had such distension in that part of nature, that he could not let his vrine but in his owne face. *Brunchildis* a wicked Queen of France, that ioyed in nothing but the discord of her children, was in the end taken, after she had made away 10. Princes, and infinite other, and was torne in peices with wilde horses.

Cran.

Boleslaus King of *Cracow* who put *Stanislaus* his Bishop to a cruell death, for his honest admonitions, and carued his flesh among his dogges: being driven out of his Kingdom, and wandering in Hungarie, was torne in peices of his owne dogges. But to insift in this verie sinne: *Leo* Emperour of *Constantinople*, taking a rich Coronet out of a Church, set with diamonds and other verie rich stones, and setting it on his own head, had instantly his head so pearled with boiles, and crowned with carbuncles, that for extremitie of torment he instantly died.

Blond,

Magdebur.

There was one *Addo* Archbishop of *Mentz*, that hauing a number of verie poore people in his countrie that craved his releife, he caused them all to be collected into a barn vnder a colour of almes, & so set it on fire; and when with their extreame yelling and howling they had with their noise peirced vnto him where he sate in his Pallace, he vsed this sarcasme while they were dying, that he heard the mice cry: for this bloodie Paganisme, God sent such armies of rats and mice vpon him, that he built a tower in the midst of the Rhine to saue himselfe from them, but all would not serue; for mightie shoals of them tooke the water, and destroyed him most miserably, where he trusted for securitie.

Exod. 21. 24.

So to say no more, *Ananias* meddles with the execrable thing, as *Achan* had done before, and is thereby himselfe made execrable: and this is that retaliation which *Moses* mentioneth, an eie for an eie, and a tooth for a tooth. I end this point with a speach of *Augustine*, fitting both *Ananias* and vs: *Dum alie-*

num rapis, à diabolo raperis; & dum alienum detines, à diabolo destineris; retines aurum, & perdis animam: iniustum lucrum, sed iustum damnum; lucrum in arca, sed damnum in conscientia, pereat ergo mundi lucrum, per quod fit anima tua damnum: While thou preiest vpon another, the deuill preieth vpon thee; and while thou withholdest that which pertainerth to another, he laieth hold vpon thee; hee takes thy soule, while thou takest away thy neighbours siluer: thy lucre is vniust, but thy losse is most iust; the lucre is in thy cofer, but thy losse in thy conscience; desie therefore such gaine of this world, whereby thou loofest thy soule in the other.

And so I come more particularly to note the severity of God against sacriledge: for in the extermination of these two, we are plainly given to vnderstand, what guerdon they are euer to expect, that violate the sacred reuenues of God; a feareful expectation of extreamest vengeance both of bodie and soule: a consideration able to strike vs through with horror and amazement, if our hearts were not harder then the neather mill-stone. If any shall doubt of that I say, and mocke at my words, as speaking for our owne particular, and pleading for our owne profit; let him turne backe a few leaues, and consider the true reasons hereof; both in the second chapter, where in generall we did explicate his sin, and in the fourth chap. where in particular, we handled the members and branches of his sacriledge.

Wherefore I proceede and say, that there was neuer any rob-God, that imbarcked themselves in this impie-

4.
The vengeance
of God against
Sacrilegers.

Joseph

impietie, but he ran a course of endles infamie, and vtmost extreamitie.

Gen. 4. 14.

To beginne with the verie beginning, Cain the Generall of this damned crewe, if his worke of miserie was not solie for this, yet I dare a vouch it was from this, that he liued a proiecte runnagate, and died a reiected reprobate; of whom the fathers obserue this, that hee offended if not in the quantitie of his oblation, yet in the qualitie thereof; declaring by the courtnesse of that hee offered, the abiectnes of his esteeme of him to whom he offered, the refuse of his crop, and the dunnings of his corne. Which impietie of his vnto his Creator, was first punished with vnnaturall inhumanitie to his brother; and that againe with obdurate impenitencie vnto God, till altogether they brewed him a loathsome extraction of a hateful life, and a desperate procuration of a cursed death.

Ios. 7. 16.

The fact of Achan is so obseruantly set downe that I may well passe it in the Catalogue of these Cartiues, and see some other.

1. Sam. 4. 12.

The sinne of Hophni and Phineas, consisteth of triplicities; 1. it was sacriledge, 2. heynous sacriledge, 3. blasphemous sacriledge: 1. Sacriledge: for not contented with the priests portions, they vsurped also vpon the Lords part, which was to be burnt to him in sacrifice. 2. Heynous; for the sinne of the young men is said to haue bin great before the Lord. 3. Blasphemous; they were not onely rake-hellish extortioners, but abominable miscreants, causing

the

the sacrifices of the Lord to be abhorred. Such was their sinne. Their punishment also had triplicities: 1. Fearfull comminations; there came a man of God to expostulate with Elie, and to denunciate his cruel indgement. 2. Dismall exterminations; the Arke taken of the vncircumcised, the sonnes slaine in battel in their priestly pontificals, the father breaks his necke at the news, the wife dies in abortiue deliuerance, the Priesthood remooued to an other familie, and their issue depriued both of honour and honest meanes of life. 3. Odious commemorations in after ages, to deterre both Priests and people from their predecessors prophanenesse. God alludes to them, *Goe to my place at Silo, and see what I did to it for the wickednesse of my people Israel: and because you haue done the same workes, I will doe to this house as I did to Silo, and cast you out of my sight as I cast them.* Ier. 7. 10. Note how extirpation Nota bene. still is the reward of Sacriledge. I passe ouer Saul, as 1. Sam. 15. 34. I did Achan; the same sinne, (the deuoted thing) the like cutting off, if not of life present, yet of Gods fauour which is true life, by viter dereliction, and finall extirpation of life and linage; when God sawe time.

Nebuchadnezar, because when the Lord was angry Dan. 4. 30. with his owne people, and had made him the rod of his wrath, he went beyond his commission, defiling himselfe with sacred compilations, was metamorphosed for a time, as *Sedulius* hath described him; Sedul.

*Nam quod ab humana vecors pietate recessit,
Agrestes pecorum consors fuit ille per herbas,
Antica depasto mutans conuiuia feno.*

*Pronus ab amne bibit, septenaq; tempora lustrans
Omnibus hirsutus syluis & montibus errans.*

with which punishment God seemed contented for his time : but when God came againe in visitation, and found his grand-child carowzing and profaning those verie bowles and sacred vtenfils, in the midst of his courriers and concubines, and breaking iests vpon *Cyrus* and his army that then had surrounded his citie with a strait siege, in all securitie and confidence, and scoffing among, at the feebleness of the Iewes God, that could not keepe that much and massie plate, he saw his fate pourtraied before his face vpon the wall, how that he was *numbred, ballanced, and reietted*, which that instant was accomplished: his city surprised, his life bereaued, his Empire that had been aboute a thousand yeeres intailed to his auncestors, in a moment translated, not to another family onely, but to another countrie.

Now let them that intaile their sacriledge vnto their posteritie, as they doe their substance, remarkably consider but this example, and see if such prescription may preuaile any more with God, then to hasten and accelerate their fathers iudgements on them and theirs for euer.

Ioh. 11. 6.

I hasten to Iudas, who least hee should lack any damned sinne, was also a Sacrileger: for saith the Gospel, *he was a theefe, and kept the bagge*. which Saint Augustine doth thus illustrate: *Iudas fur sacrilegus, non qualiscunq; fur, sed fur loculorum sed dominicorum, loculorum sed diuinorum*: Iudas was a sacrilegious theefe, no common theefe I tell you, but a theefe that stole monie;

monie; nor common monie, but his masters monie, euen Gods monie. Well then, did he improoue it? he bought a halter to hang himselfe withall: now he was accursed that hanged on a tree; for first in token of fearefull malediction, such an one seemed reiectd of both elements, both resting places, both receptacles, heauen and earth: secondly, he *burst in sunder in the midst*, as if his impure spirit was not deigned to be let out at the doore that other mens do, because hee had kissed with those lippes his Masters mouth. Lastly, hee *went to his owne place*; as if sacrilegious persons had a peculiar in hell, exempted from the common pit, where according to their transcendent impieties, they should receiue transcendent penalties. What Antiochus did and suffered in this kinde, presuming to rush into the holy Temple of all the world, and taking away the holy vessels with polluted hands, plucking down the holy donatiues, that had been dedicated by other Kings, to the augmentation of the honour of that place, and carying thence the sacred treasure, 1800. talents, we may read in the sacred volume: but God smote him with an incurable and invisible plague, convulsions in his bellie, imposthumations in his bowels, till hee concluded a hatefull life, with an abhorred death.

The Ecclesiasticall storie mentioneth Iulian, Vncle and Steward to the Apostata, with Felix his companion, like impurest spaniels pissing against the Communion Table, and giuing the bastinado to the Minister that did reprove them, and scorning at Christ, that the sonne of Marie should be serued in

silver plate, and carrying the Church treasure into the Emperours Exchequer, with a number more of contemptuous prophanations, at the last were thus rewarded: the one had his mouth conuerted into a iakes, that way avoiding the superfluities of nature; the other the same way evaporating his soule together with all his blood.

I might here alleadge *Cesar* the Dictator, of whom the Poet thus in a true Epithite,

Lucan. lib. 3.

--- *Tristi spoliauit templum ruina.* and *Marcus Crassus*, who going to the Parthian warre, first at Rome robbed the sacred treasure; and for that cause of his owne Tribunes, was *omnibus diis deuotus*, cursed with bell, booke, and candle, as the Papists call it. Then taking Ierusalem in his way, tooke out of the holy Temple 10000. talents at one time, beside a great beame of gold, waighing 300. pound, which Eliazarus the treasurer, vpon *Crassus* oath to redeme the rest, deliuered vnto him. In that voyage he was *occisione occisus*, hee and his army slaine every mothers sonne, and by that losse his country fell into most miserable slavery.

Iofan. sig. 14.

Magdeburg.
Cent.

Arnulfus successor to *Carolus Crassus* in the Westerne Empire, at the beginning was verie fortunate; but once comming to enioy peace, and falling to rob and rife the Churches, his former felicitie did vtterly abandon him, and God punished his greedie hunger, with the lowzy euill, of which in great despaire, within a short time he ended his life.

I might annex hereunto a long bead-rolle of the heathen indignities both of the *Grecians*, as *Enema-*

rus, Messenius, Hippo, Diagoras, Sofius, Epicurus, and Dionysius: and Latines, as Q. Scipio, L. Crassus, Fulvius Flaccus, Plemmenius, Pyrrhus Brenus, and other, that dishallowed their owne dieties, and came to great miseries: for although they were but verie deuils, or meere idols, vsurping the honours of the true God, and therefore may be said to be but worthily serued, hauing neither merit to deserue, nor might to reuenge those grosse indignities: yet I say not, it was they that inflicted those executions vpon their dishonourers, but our God, as *Lactantius* hath noted; lac. diu. inst. lib. 2.4. not because they abused his corriuals, and those that were not Gods, (for illumined Princes haue vsed them farre worse:) but partly for contemning the things, which themselues in erroneous iudgement, did esteeme for Gods; and partly for profaning those well intended donations, which in intencion of deuouter minds, were meant to the true God: and so becomming first impious robbers, and then scurrilous deriders, (which were not sufferable) of those gods which themselues professed, and the good things which other had hallowed. And this doth mightily confute the audacious pillages of our prophane people: for if they were so reuenged that wronged the false gods: how much sorer punishment doe we deserue, that worshipping the true, yet practise so high contempt, so contrarie to the principles of our true religion.

Examples in this kinde are infinite, but I reserue the rest for another place, where we shall be occasio-

ned to see further of this matter: these for the present shall suffice to set forth the horreur of this crime, and the heauinesse of the curses that God for the most part vseth to inflict vpon those people, that lay vnhalloved hands vpon his houses, or such chartells, as are sacred to holy seruice.

And so much for the first part of this Treatise, which stood in Explication of the sinne, and Censure of *Ananias*. I hasten to the second in Application.



THE

THE SECOND PART
 of this Treatise, which stands in
Application: and is first Destructive, in confu-
ration of sundry Sacrilegers.

C H A P. I.

Against Papall alienation of holy demeanes, al-
lotted to holy worship.

B Lato and those vertuous Sages, the first found-
 ers of all Philosophy, where ever they obser-
 ued either weakenes or wickednes in other
 men, were wont to call themselves home to priuare
 scrutinie, and say, *Num & ego sum talis?* am I such?
 Christians then, whose learning and Philosophie is
 much more high and happie, and requireth more
 heart then head, more doing then knowing, must
 much more call themselves to account, whether as
 their bookes are better, so their hearts are cleaner
 then other men.

Now for as much as all scripture beeing *divinely* 2.Tim. 3.16.
inspired, is profitable for doctrine and reproofe, for corre-
ction and instruction in righteousness, it is necessa-
 rie, as we haue laid downe the doctrine, that we now
 proceede to the disclosing of errour, that we may en-
 counter such offenders as are eminently faultie that
 way. The first and cheife whereof are they of the
 Church

Church of Rome, the verie heads whereof, the Popes themselues, haue done most harme to the Church of God. First by taking and making away much or most of that, which the deuotion of Christians had bequeathed to God; then set on their champions, I meane their Chaplaines, to mainetaine with reason, that which they had done without reason.

Thus haue the heires and successors of S. Peter, as they call themselues, made hauocke of the patrimonie of S. Peter, like young striplings newly come to their lands make good penniworthis of that they neuer purchast; and then their Friers like hungrie parasites, must reckon vp their discommodities of Tythes, as if it were the church-mens best husbandry to haue nothing. And this hath bene perpetrated manie waies; I will reckon but foure: 1. Lawish profusions: 2. Lewd incorporations: 3. Heathenish alienations: 4. Sacrilegious compilations. It would aske much time, and wast much paper, to prosecute all these points as they doe deserue: I will touch but the cheife heads, and make my assertion good.

1. Popish profusions.

Hierom.

Bern.

1. For their sumptuous prodigalitie, and immodest and immoderate abuse of church goods, all stories are full, and they that saw day at a little hole, haue said more then enough, which yet was nothing to that which followed. S. Hierome in his 2. Epist. ad Nepotianum, saith thus, *Nonnulli sunt ditiores monachi, quam fuerant seculares, & clerici possident opes sub Christo paupere, quas locuplete diabolo non habuerant; &c.*

Bern. ad Cler. in Synod. Remmensi. How should not laic-

men follow the vanities and fooleries of this world, be proud and haughtie, idle and apish, when they see such pride and surquedry in the very Church-men? *De patrimonio crucis Christi, non paratis codices in ecclesijs, sed pascitis pellices in thalamis*: with the patrimonie of the crosse of Christ, you doe not purchase books in the Church, but pamper baggages in your chambers. Hence is your brauerie of curtezans, gesture of stage plaiers, apparell like Princes, & *plus nitent calcaria quam altaria*, your spurres shine brighter then your altars: hence are your tables so neat, your presses so full: so goes on, *hoc non est ornare sponsam, sed spoliare; instituere, sed prostituerere; pascere gregem, sed mactare*: this is not to adorne the spouse, but to vndo her; to instruct her with holy, but infect her with whoorish conditions; nor to feed the flocke, but to kill it.

More did that good man speake to *Eugenius* himselfe of their pompe and pride, to *Gulielmus Abbas* of their luxurious and lauish diet: and not onely he but other also,

See Edgars oration to the Clergie.
Fox: 220 pag.

Sanctus ager scurris; venerabilis ara Cynedis

Mant.

Servit, honorate divum Ganymedibus ades.

but I leaue this kennell.

2. To the ende the spring might neuer be drie that fed their prodigalitie, they deuised the gulse of incorporations, and cesterne of additions, driving away the oxen that laboured, and eating vp the whiles their fodder, by keeping the fattest both tithes and glebe in their owne hands, and staruing vp the poore masse-priests, and impouerishing the Churches

2. Popish incorporations.

ches to maintaine but fowre or fūe, where so many decads should be maintained. By which deuise the silly staruelings, to get some husks to stanch their hungry stomachs, taught obseruation of daies, pompaticall funerals, costly commemorations, to build Churches, set vp chappels, erect altars, keep wakes, mumble masses, say collectes, make offrings, heare confessions, purchase redemptions, and a number more of like superstitions: for liue they must, and meanes they had none left, but such as they could raise by making themselves necessarie.

3. Poplish pillage.

†

Platina.

As for their compilations, where shall I begin, or where shall I make an ende? *Boniface* the 7. beeing driuen out of Rome for his symoniacall intrusion, robbed *S. Peters* of all the wealth and iewels it had, and went to *Constantinople*, where so soon as he could stampe his purchase, a mightie masse, he returnes to Rome, and bribes the cheife men, oppresses his opposites, and puts out the eyes of *Iohn* the Decan Card. and recouers his chaire againe. Behold, saith *Platina*, a high Priest, a holy father, a Vicar of Christ, robs the holy Church: and he that should haue punished other sacrilegers, is himselfe the greatest.

✓ *Gregorie* the 7. to appease the Romanes for setting vp *Rodulfus* against *Henry* the fourth, diuided among them 100000. pound in gold, which he had corraded out of diuerse Churches. *Clemens* the 6. residing at *Aninion*, gaue leaue to them that kept Naples against the Duke of *Anion*, to sell the Church plate to pay the souldiers. *Vrbani* the 6. to assist *Charles* King of *Hungarie*, whom he had crowned King of *Sicil*,

Sicil, robbed all the Churches of Rome of their Chalices, images, and mettall, to turne into monie for the armie. For the expedition of Charles 5. against the Turke, it was graunted in the *Conclau* at Rome, that all the Clergie should pay fine tenths; whereby many religious houses were hardly driuen, many beneficed men forsooke their liuings, many Churches sold their plate, and many Colledges pawned their lands; yet went the L. Cardinals free, that had many fat benefices, as those that were to support the glorie of the sea of Rome.

What heapes, what masses of money haue gone ^{Clemangis.} to the Popes chamber by Annales, vacations, preuentions, commendations, dispensations for age, for order, for irregularitie, for deformitie? Expectatiue graces, deuolutions, future vacations, priuiledges, exemptions not to visit at all, or to visit by proxie, transactions, permurations, mandates, expeditions, creations, new foundations, immutations, permutations, reductions of religious into secular, reductions of secular into religious, procurations, perceptions of profits in absence, legitimations, *non obstantes*, indulgences, reuocations, restitutions, tollerations for keeping concubines, persolutions for not keeping concubines, rescripts, and a thousand other *Chimeras* of names without moment of nature, and all to be meere nets to catch money, deuised in the kitchen?

Which I would haue all those well to consider, ^{Nota bene.} which thinke all the geese of Rome to be swans, and whatsoeuer beares the Popes stamp to be perfitt sil-

uer, perswading vs backe againe to the Babylonian bondage, not knowing (God wot) what they desire; not a Saul, but a Sisera, with nine hundred chariots of iron, to bruise and crush both bodie and soule in sunder.

4. Popish appropriations.

op. m.

Doc. Ridlie.

4. Lastly, the appropriating the Tithes and church reuennews to vpstart orders of superstitious, or more truly sacrilegious hypocrites, vntill all was taken away from the true owners, and a miserable pittance left to such as performed diuine seruice, hardly able to hold life and soule together; as if all religion had bene wearie of the Church, and taken vp her lodging in a cloister: as my learned and worthie Master hath shewed, in his view of both lawes, most learnedly.

For at what time that learning was almost cleane extinguished, partly by the inundation of barbarous Colonies, who plucked downe churches faster then euer their fathers built them: partly by the distraction of vpstart heresies, amazing the eies of most men, with the flourish of formall hypocrisie; then came Friar Benedict, the founder of regulars, with his discontented deuotion, like a new Saint lately dropt out of heaven, enuying himsele and his followers, not onely the delights of life, but the necessities of meate, drinke, apparell, proprietie of any thing; and flie-blow'd the world with the beards of hornets, *Premonstratensis*, *Cluniacenses*, *Templarijs*, *Hospitallers*, *Cystertians*, *Ioannites*, and the rest. So that all the world, especially Popes and Princes, were wholly rauished with the wonderment of their singularity,

tie, and vied each with other, who should most de-
merit their deuotions, some enriching them with
lands, other enfranchizing them with priuiledges,
all zealing them to the vitermost of their power.

Among many other ill aduised prerogatiues, there
were two superlatiues, very pernicious to the Church
of God: 1. The appropriation of presentatiue bene-
fices. 2. The exemptions of Abbey lands from pay-
ing tythes: I will but touch the first. When that
hedge of appropriating was once by these wild boars
broke downe, then all the beasts of the Forrest ranne
thorough, and made it wider. Then *Charles Martell*
father to King *Pepin* of Fraunce, vnder colour to end
the barbarous wars, wrested all the Tithes into his
hands of that country, protesting to restore them a-
gaine to the owners, at the end of those warres; but
perfidiously brake his oath; and diuided that booty
amongst his launce-knights, that had serued him in
war: whereupon there was deuised a tale; that *Euche-*
rius sawe in a vision *Martellus* soule in hell; and his
grauē being opened, nothing was found but a mon-
strous serpent in roome of his bodie: for he had de-
prived *Eucherius* of his Bishoprick of *Amiens* before;
and also this was but onely to the end, that *Pepin*
should restore the tithes againe which his father had
taken away. But *Martellus* learned that lesson of the
Popes themselves; and they when themselves had
done it *de facto*, made their Friers maintaine it *de in-*
re: as first *Alexander of Hales*, and *Aquinas* his schol-
ler, the first that maintained that Tythes were *de iure*
ecclesiastico, not *diuino*: which Popish conceit hath

optime

Balcus,

been by diuers learnedly confuted; as *D. Ridlie, D. Carlton, D. Downham, &c.*

Cran. 1.2.

Another reason of alienations (for then were mens wits set on worke to deuise colours) was the stiffenes of some vanquished countries; as *Freeze-land* by *Carolus Mag.* which could neuer be brought to pay the Conquerour any tribute, being free people: but as for Tithes, because other Christians paid them, they would not much refuse.

Another cause alleaged by the same author was this, that the Pope and Bishops mistrusting that Princes would not otherwise defend their rights and teuennews, were content to share with them the endowments of the Church vnder colour of a fee or pencion; choosifg of the two, rather an inconuenience, then a mischeife; who thereupon passed them away vnto their seruitours.

Id. 6. 51. Sax.

And that this is true, appeares by an oration of *Fredericke I.* in an Emperiall diet, to this effect: *As to you my Lords of the Clergie, the Pope and you thinke much, that laymen should hold any Tithes, or any thing that hath bin giuen to the Church, not remembring that in your needs, you haue beene beholding to our armes: in regard of which pious seruices, we were requited againe with such things as these; you hauing enough beside: Thus the Emperour.*

Auentine. 4.

Others, as the Bishops of *Banaria*, gaue all they had of Church liuing and vessel to the people of *Hungarie* to redeeme their liues and liberties: for necessitie had no law.

Among other in England, *William the Conquerour*

four vpon his victorie ouer *Harald*; appropriated 3. parish Churches to the Abbey of *Battaile*; which he built in memorie of the same where he had fought: and *William Rufus* 20. parishes of the new forest, to the Church of *Sarum*: and many other, many like matters.

And all this we may thanke the Pope for; who in this countrie alone, as *M. Cambden* hath obserued, of 9284. parishes, impropriated 3845. that is, almost the one halfe: so that they need not charge our religion with that scurrilous prouerbe, that *Pater noster* build vp Churches, but *Our father* puld them downe againe. For 1. it was no Protestants that did alienate at all: 2. no Protestants that did procure the suppression of religious houses in the time of *Henry 8.* but the proud Cardinall himselfe: 3. not Protestants only that inhabite those houses at this day: lastly, not Protestants that haue defended this fact in their writings to the world: and therefore we may retort their Latin with their owne learning, *Pater noster*, & *Aue Marie*, haue been the rankest theeuers in Christendome.

From these comes that distinction to some of ours, *de iure diuino*, & *humano*, that tythes partake of all the three of Moses lawes; 1. Morall, for a competence: Ceremoniall, for a mysterie: Iudaical, for that pollicie: *decepti & decipientes*, taking error vp first vpon credit, and after retaling it out to their petty chapmon.

Now then let vs a little consider this Popish argument, whereupon they haue grounded all this fact
of

Of Tythes,

The Papiſts
argum^t*argum^t
of Papiſts.*lib 2. § 79. of
Eccl. pol.That they are
divini iuris.

of Alienation, whether it will endure the Test or no:
Thus then both *Hales* and *Aquinas* have reasoned;
the first as the *Irrefragable*, the second as the *Angeli-
call D.* Whatsoever is not of diuine right, but posi-
tiue by the Church, that is no sacriledge to alter or
to alienate: but Tithes are not of diuine right, but
meerely of the Church: *ergo.*

1. Concerning the *Maior*, our learned *Hooker* and
manie other, haue answered thus: The obligation
wherewith the Church of Christ hath now bound
herselfe, by vow and consecration, to pay tithes, hau-
ing many ages since dedicated them vnto God as a
free will offering, makes them so firme, that it is not
in the power of anie now to retract them, or vnhal-
low them againe; *ergo*, the *Maior* is mainly false.

2. But to the *Minor* it hath bin shewed, that tithes
stand vpon the same ground that the Sabbath doth,
being both in their number before the Law, and by
Moses onely repeated, as many other things that
were commaunded, before they were prescribed.
The moralitie or naturalitie of which was this, that
God our of all the fruits of the earth, and cattel fit for
mans vse, should haue a tenth; first, as an acknow-
ledgement of his Vniuersall gouernement: secondly,
for the contentment of his seruitors and attendants.
The Ceremonie or Leniticallitie (*fanelle verbo*) to
be annexed to the Priests and Ministers during the
standing of the Tabernacle; but alterable and altered
from the Iewish Synagogue to the Christian seruice.
Ob. But what euidence out of the New Testament,
what footing in the Apostolical writings? *Ans.* First,
it

it needed no directer reestablishment, and expresse naming then the sabbath; therefore idle to aske it. Then if it did need, yeeld we so much reuerence vnto the Fathers, that as they came neerer those prime and purest times, so they saw more in their illumined learning, then wee of dimmer sight and abortiue births.

Prooued by the new t.ament.

1. Then S. *Augustine* hath grounded Tithes vpon that of our Saniour, *Giue to Caesar that which is Caesars, and to God that which is Gods.* Hom. 48. *serm. quadrage.*

Mat. 22. 21.

2. *Origen* vpon those words, *These things ought ye to haue done, and left not the other undone.* Hom. 11. in *Numb.*

Mat. 23. 23.

3. *Chrysost.* there, as *Zanch.* hath deliuered, *It is not fit, that we should leaue the word of God, and serue tables: therefore looke out men among your selues, namely for the collection of Tithes, &c. de redempt. precept. 4.*

1. & 2.

4. Other, in Paul, *If we haue sown spirituall things to you, is it much if we reape your carnall?* as M. *Sclater* hath touched.

1. Cor. 9. 9.

5. *Luther* there, *Let him that is instructed in the word, make his instructor partaker of all his goods.*

Gal. 6. 6.

6. Some there on this, *Here men that die receiue Tithes; but there he receiue them, of whom it is witnessed that he liueth:* as *Bede*, of which *Carlton.*

Heb. 7. 8.

Which foundations for Tithes, if yet they shal seem not sufficient direct, I doubt whether such questionists will not yet doubt, whether snow be white. But it is oft required, why did not Christ or his Apostles name Tithes, and put the matter out of con-

Reasons, why they are not mentioned in Scripture.

trouersie? let me first retort this argument, as he did, who when his aduersarie had said, *Si satis est negare, quis erit nocens?* replied, *Si satis est accusare, quis erit innocens?* but I will shew why.

First, verie many matters, that touch the foundation passe vnmentioned, but not vnmeant; the substantialitie of the Sonne, which the Arrians did oppose; particular faith, which the Papists; pedobaptisme, which the Anabaptists; and the Sabbath, which the Antisabbatarians do obiekt, are not named; of which it is heresie to doubt or deny; therefore the reason is rotten, to say they are not named, therefore are nor.

Secondly, the Synagogue was yet standing, whereto by diuine prescriptions Tithes were tied; which though by the death of Christ, she receiued her deaths wound, yet then was not dead; & when dead, not presently buried, but with reuerence and honour, as the Fathers say, to be put into the graue; so that till after her funerals, there was no paying of legacies.

Thirdly, the state of the new Church was such as yet had neither peace nor prince, so that this was no time to put in her claime, but to expect till God should stirre her vp some foster Fathers, to order her right.

Fourthly and lastly, for feare of scandall: for as Christ did forbear a time to tell of his passion; and at his death, I haue many other things to say vnto you, *quæ non potestis portare modo*, which you are not able to beare as now: so did the Apostles sometime

con-

conceale the point of the resurrection, till the world was better acquainted with their doctrine. The like reason was of this, least they might be thought as out of couetousnesse to provide for themselves; which modestie as it was in them commendable, so it hath beene in vs preiudiciall; the world seruing their own turn vpon our ingenuitie; thinking we need nothing because we say nothing. And this may be sufficient for the silence of the new Scriptures.

What a cloud of witnesses, both of the Fathers, Councils, heathen, schoolemen, late writers, all writers, D. Carlton, and other haue collected, I omit to touch, least I should *actum agere*, or put my file in others haruest.

I will adde a few reasons, that ioyned to their authorities, may make it plaine, after I haue named the writers that are direct in this point. 1. For Fathers:

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|--|-----------------------------|-----------------|
| 1. Origen in Numb. 11. | 2. Cypr. Epist. 66. | 1. Fathers. |
| 3. Chrys. hom. 4. in Mat. | 4. Ambr. serm. 40. | |
| 5. Hierom. in Mat. 3. 8. | 6. August. hom. 48. | |
| 1. Malisconens. cap. 5. | 2. Cabitonens. cap. 18. | 2. Councils |
| 3. Mognatin. cap. 38. | 4. Rotomag. cap. 10. | |
| 5. Triburtin. cap. 13. | 6. Anglican. cap. 17. | |
| 1. Hug. de san. vic. par. 12. c. 4. | 2. Aqu. 2. 2. q. 87. ar. 2. | 3. Schoolemen; |
| 3. Carthus. in Mat. 22. | 4. Rabanus in Mat. 23. | |
| 5. Bed. in scintille. | 6. Pererius in Gen. 14. | |
| 1. Brent. in Leuit. 27. 30. | 2. Iunius in parall. 3. 7. | 4. New Diuines. |
| 3. Gual. in Matth. 23. & Luc. hom. 18. | | |

4. *Nansea hom. 75. de temp.* 5. *Zanch. de oper. redemp. lib. 5. c. 18.* 6. *Hospinian de orig. decimar.*

5. *Heathen.*

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|--|----------------------------------|
| 1. <i>Plutarch. in Lucul.</i> | 2. <i>Diodor. Siculus. 5. 2.</i> |
| 3. <i>Pausanias lib. 5.</i> | 4. <i>Herodotus in Clio.</i> |
| 5. <i>Plin. de Saba. & Ethiop.</i> 6. <i>Purchas of the Turks and Alarbes in Affrica: beside Zenophon, Festus, &c.</i> | |
- And now to the reasons.

6. *Reasons.*

1. To the ende that neither the giuer may brag, nor the receiuer blush (saith one,) that is, the people should not vpbraide the Minister with their bountie, nor the Minister bee ashamed to take his dutie, therefore in old time, they were to doe both in the Temple; therefore where tithes are not paid in kind, the Minister must sooth his Masters, or hee shall be sure to sigh for his means. So *Philo* and *Theophylact*.

2. The Apostle commands, and the world expecteth, that the Minister bee giuen to hospitalitie, although S. Pauls φιλοξενία, differs much from that keeping good houses which men expect of their Minister, which cannot be done by them that liue vpon a drie stipend: and therefore tithes in kind are the most conuenient for the Minister.

3. Tithes of all other kind of maintenance, (as our men are enforced to confesse, that thinke they are but of humane constitution) are the most naturall, conuenient, wise, safe, indifferent of all other: therefore rightest way to maintaine the Minister: except we will say, that God hath not prouided so meetely for those that preach the Gospel, as might be done.

4. The

4. The first intendments of appointing Tithes (in all the iudgements of reuerent antiquitie) by God to the old Priesthood, was to serue for an acknowledgement of his Vniuersall power and right of the creatures, graunted to their comfort. In which regard, the learned *Calvin* calls tythes, *proprium Dei*, *ius*, & *regium vectigal*, his peculiar right, and regall tribute: now the equitie of this remaines in the Church, no lesse then in the Synagoge: *Ergo*.

5. The Ministers, as they are in their callings the meanes of Gods blessing subordinate to Christ, and types of his dealing to all the people; so it is equall they haue equal share, in the mercies and iudgments of God, that they may both wayes sympathize with their people, and serue their turne with their sensible praiers: which is not done in a set stipend; neither singing at the haruest, nor weeping in times of dearth; neither winning nor loosing, how euer the world goeth.

6. And lastly, for the parishioners owne particular; he cannot haue so comfortable a fruition of the creatures of God; nor satisfie his conscience any way so soundly, as by sacrificing a portion of his corne and increase vnto his God, and communicating with his Minister in all his goods. These I take it may serue in this matter, to prooue that Tithes are due. I meddle not *ex professo*, with that question, my purpose is onely to shew that these things beeing holy (whether by diuine ordination, or humane constitution,) they should be inuiolable, τὸ ἱερὸν τὸ ἀσυλόν, and should not haue been prostituted by the vnholly fa-

Aelian.

thers, as they haue been. In which case I can say no other, but that the deuill hath done like *Anytus*, one of the 30. tyrants, that vsurped vpon the State at Athens; who finding *Socrates* to stand in his way, and hinder his conclusions, deuised this meanes to be rid of him: he hires the idle-headed Poet *Aristophanes*, to traduce the good man openly vpon the stage, both to worke him that way some open disgrace, and to found the peoples liking of his worse intreating. The matter sorted so well to the tyrants minde, that the Poet for gaine, and the people for game, gaue way to the cup of hemlocke, and *Socrates* death.

The enemy of our saluation doth beare the like splene to the ministers of the Gospel, thorough whose sides he seekes to wound, and worke out true religion, as men that indeed do marre his markets. The Pope in the deuils pageant hath acted the Poet, to scandalize their profession, by withdrawing their sustentation; perswading the world, that high pueritie is the way to high perfection, and that a freeze gowne is habit enough for holy professors, (wherein I wonder so holy a father doth not goe before, or at least accompany vs in the way to holinesse) and to possesse nothing, the onely way to happinesse.

Therefore let them that haue any portion of Gods spirit, any sparke of grace, any conscience of wel-doing, any care of God-seruing, stop their eares at this Syren of sinne, the charmes of profit: remember but whose brat it is, out of what scullerie it came, and let them if they can, if they dare approoue it.

Mark but how he hath in all times wrought vpon
this

this aduantage; see whether he be not indeed of that woluish kind that first gaue Rome sucke. Obserue what he hath done through Christendome, by that he hath done by a few countries.

Clemangis saith, that hee had out of France from Cleman-
Cathedrall Churches and Abbies, not accounting Bishopricks, or other inferiour callings, 697. thousand 750. franks of yeerely reuenew. Whereunto if other did proportion themselues, his incomes were little lesse then 6. or 7. millions by the yeere.

Germanie paid him yeerely 300000. florens, and Vespergen.
Charles Duke of Aniou for the Kingdome of *Sicilie* 40000. ducats.

To leaue other, *Wallo*, *Otho*, *Steuens* his legats here, Mat.Par
conueyed out of England mightie masses, and banks of treasure; & when they had taxed all aboute ground, they extorted a good summe also for the corne vnder ground. *Peter Rubens* at one time carried more monie out of the land, then he left behind him: *Martin* when there was no more monie to be had, tooke the verie horses out of the stables: and it was prooued in a Parliament, that in the space of 44. yeeres, that is, from the beginning of *Hen. 7.* to the time that *Hen. 8.* did cleane expell him, he receiued for Buls alone of Bishops, ten hundred and 60. thousand pounds.

No maruell then though he grew rich, and all the world poore: for he rightly resembled Gedeons fleece, who was wet and moist when all other were drie, and shall againe be drie, when all the world is wet. For *Iohn 22.* left behind him 25. thousand
thou-

Antoninus.

Aclian.

thousand crownes, or 250. tunnes of gold. *Calixtus* 3. 150000. florens, in a false bottom vnder his chamber. *Sixtus* 5. 5. millions of his owne corradings. Well fare their hearts; all sacrilegers that euer were, were but bunglers to the Popes. For as a poor pirate sometime answered *Alexander* the great; I scour the *Ægean*, but you the *Ocean*, I robbe a poore marchant or two, but you make purchase of all the world: so are other offenders in this kinde, to their holiness: by which meanes, he hath been the most bloodie persecutor that euer infested the Church. For as it was said of *Dioclesian*, that he was no body to *Julian*: for *Dioclesian* did but *tollere presbyteros*; but *Julian* *sustulit presbyterium*: for the hand of the one was but against the professors, but the other aimed at the profession, taking away their saleries, not meddling with their safeties: so that it was hard for Christianity, when they had no meanes left to teach and instruct the commers on, which while it was had, *sanguis martyrum* was *semen Christianorū*, the blood of Martyres caused more Christians. But of the Pope enough; and so much of the first sort of offenders in sacriledge.

CHAP. II.

*Against Puritans Cauillations at the meanes
and matters sacred to Gods seruice.*

I Come next to encounter another enimie of this doctrine, cleane opposite to the Papists vpon the other hand: The Puritan or Separatist, who are ac-
cor-

according to their own definition, refined protestants, but to others, Gospellers out of their wits; men drunken with their owne wine, but with difference, some more soberly besotted, other more frantickely intoxicated.

These misliked the maintenance of Ministers by Tithes, as either Papall, or at least Iudaicall: but your stipends and contributions, vnder the nature of pure almes, that is iust for their tooth: and I wish them the cold reuersion of a cast almes-house for their labour. And no maruell, for I haue knowne some that haue thrived better, and haue been feathered warmer, vpon brethrens beneuolence, (being able to purchase lands, let out monie to vse, by rayling at the State, & barking against Bishops, and lying by the heeles in humour) then many of their betters could euer doe vpon ordinarie prouisions, or extraordinarie promotions. No maruell then they mislike the maintenance: their way is better: and before they misliked the Church meanes, they fell out of loue with the Church it selfe, the edifices, ornaments, ceremonies, sacraments, and whatsoever is not *purum putum*.

These men I say are sacrilegers: for first they haue defiled our holy sacraries, with their Bedlam Rhetoricke, more fowly then euer they were with Babylonish reliques: rearming them *Temples of Baal, sties of Antichrist, cages of vncleane birds, &c.* Nay, some haue commenced to such a degree of holy frenzie, that they haue abhorred the very tongue wherein superstition hath talked, as the language of the beast,

Judg 17.4.

S. H. Spelman.

(then happily true, when themselves do speake it.) But I leaue the persons, and come to the point, one-ly adding thus much: as *Sampsons* foxes were sundred in the head, but combined by the taile; so the Puritan and Papist, though their deuises differ, their ends are one, to subuert religion; not professedly as doe the Turkes, yet by consequence and necessarie inference, most subtilly. For as a learned Gentleman hath lately written; Tithes haue been Gods ancient demeane, and nobler part of his inheritance, founded primarily on the law of nature, as that principle which teacheth to honour God; (we beeing in iustice, bountie, and gratuitie, bound to acknowledge his bountie and Soueraigntie:) But glebe land, and houses (howsoever now vsed in the nature of moueables) are his fixed inheritance, and seates of his mansion, not so auncient, yet now as proper, giuen by deuout men, grounded on the warrant of the Leuiticall cities, as it were a holy portion of land for his Ministers to dwell on.

A. G. 3. 34.

For *Vrbanus* the sixt, Bishop of Rome, in anno 222. did first alter that Communion of the Primitiue Church, that we read of in the Acts: who thought it expedient in those purest times, for the perpetuall releife of the Church, not to sell the lands, as they did in the Apostles times (as this fact of *Ananias* sheweth) but to keep them themselves; because of the casualtie in pecuniarie contributions.

Fascel. Temp.

And although Abbey lands were giuen to superstitious vses, yet both Civilians & Canonists agree, that long custome may prescribe in this case, though
the

the beginning had been erroneous. And as we shall see elsewhere, in donations to superstitious vses, their *super* may bee mended, but their *stitions* continued. As for Abbey lands, I wish King Henry 8. had not taken away the subiect of the question, there is another reason and question of them. But Bishops lands were giuen vpon the first planting of the Churches; and if such Temporalties of Bishops, and those which they called *matrices Ecclesie*: much more tithes of Gods owne institution, or at the least giuen by the common consent of the Christian world. All which endowments, not we, but the auncient Fathers (as *Augustine, Cyprian, Chrysostom*, and the rest,) call *patri-* Hom. 18 in Act.
monium Christi, dotem Sponse, Christi sacram possessionem, and pradia sancta.

Therefore let vs not correct *magnificat*, and in presumptuous noueltie, condemne and contemne all antiquitie. The word *Church*, or as our Northren Brittan calls it, *Kyrck*, is but the corruption of *Κυριακή*, to say, the Lords house: which so long as the world was enflamed with the sacred fire of deuotion, every hand and heart desired to sanctifie it selfe, to adorne, and endow. But now since that was quenched, and the sacred fire of rapine and sacriledge hath bin kindled; men leaue to be zealous, and learne to be sacrilegious, becomming execrable by touching execrables.

As for those lights of Gods Church, whose learning we loue, and names reuerence; I speak of *Calvin* & the rest, whose authoritie is vrged against vs; who for the prophanation, fell out with the Consecrati-

Arist. Pol.

on of these things; like the Athenian that came to *Aristides*, to haue him write *Aristides* name to banish him by the law of Ostracisme; yet it was not for any crime that either had committed, but that for want of meanes, and leisure from other employments, they were no better acquainted with the parties: yet *Calvin* misliked of tythes, onely because they were obruded *sacerdotali iure*, not if they had been maintained *ministeriali iure*: being well assured that reuerent man would be little pleased were hee liuing, to heare his name opposed against the Church, that spent all his time and meanes in the behalfe of the Church: no more then he was with his zealous Auditor, that so extolled his sermons, that if *S. Paul* and *S. Calvin* were to preach in one houre, hee would leaue *S. Paul* to heare *S. Calvin*.

For you, I wish you better aduised, least God obserue by whom he is impeached: your meaning may bee good, but hast of your way hath out-galoped your good intent; and precipitancie in iudging, hath forestalled your iudgement. For I beseech you look backe into your preposterous courses, and tell mee what manner of propositions these be: *Tythes, Prelacies, Churches, demeanes, & dignities are all Antichristian, the markes of the beast, the garments of the whoore, the sties of the deuill. Lentardus* 600. yeeres since, made himselfe away in verie deepe desperation, hauing taught that these things were idle and superfluous: and many among you, hauing been drawne away from the mother Church, after your whistles and oaten pipes, finding hollownesse in your holinesse,
haue.

haue done little better: whereby many of your Doctors haue been murderers of Gods people, and if not *violatores*, innaders your selues of Gods inheritance, yet ye haue been *traditores*, betrayers of it to other, and traytors to your Master. For as in the trade of purfing, there are setters, and there are actors; so it cannot be denied, that if you did not commit the robberies your selues, yet you plotted the matches, and were partakers of the purchase.

For who were they that egged on the *Herodians* to beg our reuenewes, and set on the souldiers to cast a chance for Christs coat againe? were they not some men in your coates, that put vp bills and petitions to the Parliament house, to plucke downe Churches, to erect Chappels, to ruine many to reare one? Who were they that would haue made the world belecue, that Bishops were Antichristian callings, and elders were the worthy gouernours? that so not in euerie Diocesse, but in euery parish, for a Bishop you might erect a superintendent in name, a Pope in truth? Who was it that called the Vultures to the spoyle, & the beasts vnto the prey, with an Edomites voice, crying, *Downe with them, downe with them euen to the ground*; and a Moabites tongue, *Vp Moab to the spoyle*? by which meanes both the Canaanite is still in the land, and the Edomite hath deuoured all: and all the cost bestowed on Gods house is counted Poperie, and all the meanes that commeth not of Almes is held tyrannie: So that shortly we shall not be so holy as horses; for they may be stabled in Churches: but wee shall not haue our ceremonies so well as in sta-

3. Pet. 2. 3.

bles; but either in houels, or vnder hedges, the Ministers hauing no more respect then grooms & ostlers; and the land no religion at all, or so many as there are Churches, by meanes of euery new-fanglednes. But what saith Peter? *They who through couetousnesse make marchandize of the word of God, their iudgement lingreth not, and their damnation sleepeth not: and our Sauour, who so breakes the least of these commandements, and teach men so to doe, shal be called the least in the Kingdome of heauen.* And so much of the second sort.

C H A P. I I I.

*Against Lay-mens usurpations of holy demeanes,
with answer to their cauls.*

NOW come I to Lay-men, who haue inuested themselues with Tithes and Church possessions, some vnder colour of pious offices, most without colour, making them or taking them for things of meere appropriation; like the frozen Serpent, so long harboured by the farmers fire, till it had recoured life, and then driuing his kind host out of his owne house. Many of whose court-rowls, if they werewell suruaied, would bee found as womens accoustrements, which is *mundus*, indeed a world of trinkets; but in that world, the woman is *minima pars sui*: so if euery bird had her owne feather, and euery Church her true tythe, many of them would not haue the tythe of that they hold. Such is the age wherein wee liue, wherein nothing is accounted ill that can be gained: the names of sinnes for the most part

part (as this of Sacriledge) containing more horror then the sins themfelues, as I could instance in many. The sinne of Vfurie, that was of old so odious to God and man, the vsuall theame of childrens declamations, is now growne so well reconciled, that no trade is more compendious, warrantable, vniuersall; as if the venomous teeth were either fallen out with age, or the vicious qualitie were so well corrected, that all borrowers were enriched by it. But as one hath well said, if the teeth are rebated for biring, yet the gummes are hard in nipping: so that it may be true-ly said of this, as is spoken of the great Turke, *The grasse wil neuer grow more where the Grand Seniors horse hath set his foote*: fieldome hath any state recou-ered, that hath beene beholden vnto the Vsurer: Yet call a demure professor, by the name of vsurer, though *Nouerint Vniuersi*, all the world doth know it, he will haue an action against you. Now what is the reason of this, but that he cannot endure to heare, what he can be content to be? the word con-taines some kinde of malignitie, the monie hath none, but like the Tole-monie which the Emperour *Vespasian* raised of his subiects vrine, *bonusest odor lucri ex re qualibet*. I might in like manner goe through the whole Cyclopadie of sinne, theeuing, whoring, swearing, drinking, and stabbing: the same is the case of sacriledge, the word is harsh, the name infamous, but the thing of a better aspect, and the profit of good acceptance.

In which regard manie of our great Magnificos haue acted vs *Hercules furens*, who comming into *Ve-*

us Temple, and there finding a golden *Adonis*, put that in his pocket with this pretie quip, *At tu nihil facies*: Your mastership is no deitie: so whatsoeuer these men could finger in Church or churchyard, so long as it is neither Saint nor shrine, they hold for good purchase, and haue been content to pocket manie such wrongs.

Yet the King of *Ammon* shaued but halfe the beards of *Dauids* Embassadours (for they might be too long) and clipped but halfe their cloathes (they might be too heauie) but our shauers, because they would bee sure to leaue no superfluous excrement, haue taken away also the necessarie tegument; so that in some sense we may (though with our shame) be chalenged by the Papists, that *Pater noster* built vp Churches, but *Our Father* hath pluckt them downe againe.

Our deuout predecessors out of their ignorance, did but abuse the materials of holinesse; but our moderne demure professors, out of our much learning, haue quite taken them away. Many ioyned in the worke of the reformation, without true meaning to reformation, more studying for gold then seruing of God, and more thirsting for the goods of the Church, then any good to the Church: so that we may write of our reformators, as a Frenchman did of the last ciuil broiles of their pacificators,

Vulcanum aut folles, aut ars ignota fefellit

Esq̃uiṽ dum vult cudere, cudit eq̃iṽ.

All sat not well with *Vulcan* sure, his hammer,
or his head:

Refor-

Reformers he did meane to make, but
hath deformaters bred.

For as S. *August.* said of some heretiques, to establish their owne deuises, misinterpreting the Scriptures, *de medicamentis sibi vulnera faciunt*, make themselves sores of the verie salues: we may truly say to haue false out in this case, that the medicine hath prooued worse then was the maladie: the one failing but in the manner, but we in the verie matter; as is touched elsewhere. Therefore as foolish and ill-advised people, flying the inuasion of theeues or wild beasts, fall into whirle-pooles, or break-neck places: so while these vndertakers had their eie another way, flying from superstition, haue ingulfsed themselves in irreligion; either ouer-looking, or at least ouer-leaping true religion between them both. For whereas the first donors shewed humanity in the efficient, impelling, or moouing cause; our goodly correctors haue failed in the finall: for where men of more deuotion then instruction tooke superstition for religion, which was the *minor*; these men of more greedinesse then godlinesse, haue taken destruction for edification, which is the *maior*: and so the last error hath been worse then the first. Wherein they seeme little to haue differed from the souldiers, that cast a chance for Christs coat: sauing that those suffered Christ to haue his life in it; these haue not only parted his garments among them while he is aliue, but so much as in them lies, pushed at his life, to possesse them securely, embezeling the maintenance that should propagate his Kingdome.

K I

But

Abuse obiected.

But it hath been much and oft objected, that the Ecclesiasticall livings were fowly abused in former times; and therefore it was thought good by the State they should be suppressed. I graunt the abuse: but what? is abuse become a warrant for abolishment? what Logick is this? or what law for poore Churchmen? The Philosopher would denie though wine is abused, that the vine should bee rooted out: the like would the scholler doe for books; the Statesmen for armes; the Law-makers for scepters; the Divines for Scriptures. All which things if they may haue leaue to stand, and to rectifie their abuse, shall the Church yet forfeit all, if her reuencues shall bee abused?

But say that Abbeyes and Monasteries were abused; and let it not be the fault so much of the men, as of the matters themselves; what haue our Cathedral and rurall Churches deserued? Admit that Babylon must goe downe; but why must Bethelhem beare her company? May I not as truely complaine herein, as sometime *Athanasius* did; *Esse, peccaueris Athanasius, at quid alij Episcopi fecerunt, aut quem Arsenium occiderunt?* Suppose that *Athanasius* indeede were guiltie, yet what haue other Bishops done; haue other Bishops killed *Arsenius* also? So though Abbies had deserued their doome, what can be pretended against Bishopricks, Deanries, Dignities, Cathedrals, and Colledges, and poore countrie Parsonages? all are not tainted with the same imputations, yet all haue beene exposed to the same maledictions.

Which had they been spared; and Gods houses pell-

pell-mell not so invaded, the wils of the dead had bin better fulfilled, the infanterie of learning otherwise provided, the honour of God more carefully furthered, their dying consciences better comforted, and their owne successions and estates more firmly established. Now desolation is written vpon many of their doores, and extirpation hath seized on their families, while *Zim* and *Im* daunce in their parlors, *Ochim* and *Ostraches* scritch in their pallaces; the fathers for the most part dying either comfortlesse, or childlesse; the sonnes liuing either gracelesse, or landlesse: the fathers sustaining the infamie of robbers, the sonnes induring the miserie of beggars: both fathers & sonnes like *Jonas* whale, sicke in their states and stomacks, vntill they had regorged the fat morsells which their hungry stomacks had too hastily swallowed. Nay, tell me if your selues haue not obserued, that many of such demeanes haue prooued like *Seianus* horse, that neuer had owner, but either he brake his necke, or blessed him with some other misfortune. A very remarkeable iudgement of God, to infuse a malignitie into the verie lands, that no man should thrue that holds them, no man should escape some egregious mischiefe that hath them. I will say nothing of the Suppressors themselues, of whom a very great man of this Kingdome hath written, that *eadem temporis periodo*, it hath beene farall to some mightie Monarchs at the same terme of time, to haue their successors exterminate that invaded the holy possessions,

L. Cooke:

De male quasitis non gaudet tertius hares.

Stat. Eduar. 2.

There was a farre better president shewn vnto the world some 300. yeers since, against such kind of Alienations, by a statute made by *Edward 2.* by disposing the goods of the Templars, (who for their great impietie of their disordered order, was then extinguished) to the hospitaller-Knights of S. Iohn in Ierusalem; with this prouiso, *Ne in pios vsus erogata, contra donatorum voluntatem in alios vsus distraherentur;* to say, that the lands so giuen to pious vses, should not against the Donors intension, be distracted, and turned to other prophane purposes. Which equall dealing might also in this case haue been practised, if men had equally propounded to themselves their aime, the glorie of God, and not their owne gaine.

Other objections.

But there are many things slanderously deuised, and iniuriously enforced against vs, to legitimate their owne sacrilegious dealing, and iustifie our deserved suffering: their high deserts, our great vnworthinesse; the disproportion of the things themselves, and the incongruity in other countries.

Hierom.

Of all which in generall I may say, as sometime *Hierome* did, *Ingemuisateor, minus nobis inesse voluntatis ad propugnandam veritatem, quam inest illis inuidentia ad inculcandum mendacium:* it grieued me I confesse, to see that we haue lesse will to auerre our true propositions, then our enemies haue malice to enforce their false conclusions.

Great mens great d. ferts.

1. First, therefore as to their deserts; let me say as *Alexander* did, to silence *Ephesstion* contending against *Craterus*: *At quanta opes, aut quod tuum facinus, si quis tibi*

tibi demat Alexandrum tuum? and I pray fir, what may your mightie meanes or merits be, if wee except your Soueraignes fauour? To be cloathed in scarlet, and fare deliciouſly euery day, is cauſe enough to cry, *heu quanta paſimur* ! oh our paines ! oh our ſeruices ! But ſuppoſing that the ſeruices were as bigge as their ambitions can ſaine them; and as many as their paraſites could ſtraine them; yet not like the merits of *Zopyrus* to his Maſter, that to win him Babylon, did endure the amputation of his eares, and mutilation of his members: But though they had wonne their King another Monarchie, yet muſt they ſtil fall ſhort of the Clergie; and howſoeuer, yet not to be rewarded out of the Church, but the Exchequer.

But alas, that men cannot raiſe the walls of their owne worthineſſe, but vpon the rubbiſh of others ruines. We enuie not their honours, nor ſeek to ſupplant their fortunes: let them deſpiſe vs as ſuperſtitiouſly as they pleaſe, yet when they haue done, our calling ſhall be both honourable with God, and noble in it ſelfe, and meritorious to the world, howſoeuer our perſons ſhall bee eſteemed; both for birth & breeding not inferiour to many of our maligners. But to omit theſe titles not ours, why ſhould not *Pallas* and *Apollo* haue as faire charters to inueſt their clients with earneſts of honour, as any of the other dieties? Why ſhould not the arts and learned ſtudies, priuiledge as much as the Hall or Burſe? why ſhould not the Queen of learning Diuinitie, raiſe her followers as high as an other pettie Lady about the towne? Therefore let no man, that hath nothing to

alleadge but his fathers conuiciences, vpbraide our callings and degrees of schooles, with superannated cauations: for euen our inferiour Graduates haue paid more, and deserued better for those their titles of approbation, then they that mocke them, and onely know thus much in themselves, that they know nothing worth knowledge. *Chrysostome* as is wel known, writeth a tract of set purpose, beside many other places of his workes, to prooue that a Bishop is not onely equall, but superiour vnto a King: which if it be a straine too high, yet it is cleare, that the most eminent Princes that euer were, thought it their glorie, to annexe the illumination of Priests to the sublimations of their Soueraignties. And those greatest Prophets, *Esay* and *Daniel*, that were of the blood royall, thought it no disparagement to serue the Church: *Bartholmew* among the Apostles, *Ambrose*, *Chrysostome*, *Petronius*, *Metrophanes*, *Eusebius*, *Emissennus*, *Victorinus*, *Cassianus*, and a number more of the famous Bishops, were very nobly descended. But what speake I of such, or of yesterday? are not the sons of Dauid the most noble Princes of the blood? yet elsewhere tearmed *sacerdotes*, priests? not that they were so in proprietie of speech, but because that title deciphered the truest honour and best nobility among the auncient Worthies. And what is that title and embleme, of not onely honour but also vse, of that calling, which not a Prophet of Israel to magnifie his owne calling, but a King of Israel styleth *Elisba* by, *My father, my father, the Chariots of Israel, and horsemen of the same*: a predication incompetent to the

2.Sam.8.18.

1.Chro.18.17.

2.King.1.12.

the greatest Monarch.

But whether doe I digresse in my iust complaint, which I end with the Princely Prophet, *Hanc mercie* Pia. 123. vlt.
on vs O Lord, for we are utterly condemned, our soule is
euens filled in her selfe with the scornfull reproofe of the
mighty, and with the deceitfulnesse of the proud.

To returne then to the point, men must not rob *Peter* to pay *Paul*, or more truely rob both *Peter* and *Paul*, to pay a Centurion, or gratifie a minion. The Church and common-wealth are two distinct bodies, hauing each their offices, their charges, their pensions : concerning which our Sauour hath set downe, *date Casari que sunt Casaris, & Deo que Dei sunt.*

As to the validitie of Princes gift in this case, who am I to decide such questions? and yet learned men haue been of this minde, that howsoever in their owne indiuiduall persons, they may by their Vnction be inabled to possesse such lands; yet may they not transferre the same from themselues to any other, not in like sort qualified : as things that are *alterius fori & eminentioris sceptri*, matters belonging to a higher Court, and subiect to a greater cognisance. Therefore the learned *Kickerman*, is so bold as to binde the hands of Princes in this case, saying, they may not transferre things sacred and dedicate to holy vses, no nor in case they had been abused to superstition and profanation. And therefore holy Bishops, as *Ambrose*, and *Bernardus* of *Halbertade* in *Germanie*, chose rather to die, then to part with their Churches, and Church liuings. We read how stoutly that
Father

Madgebur.

Father did contest with a mightie Emperour; We yeeld (saith he) vnto the Emperour all that is his due: is it his tribute that he doth demaund? his tribute we denie not: is it the Church he doth require? we may not betray the Church vnto him: Gods Church is none of *Casars* charge, he may not haue to doe therewith, &c.

A.B. 19. 15.

But God of heauen be blessed, we neede no such Apologie for the Kings person, who are most bound to God for his Maiesties most Roiall and religious heart, that hath been so farre from taking away, that he hath laboured earnestly and zealously to restore backe againe whatsoeuer is essentiall to the Church; but as for other we say no other, but those words of a homely author: *Paul we know, and Iesus we know, and Caesar we know; vos autem qui estis?* but who are you, that so defraud *Iesus*, and *Paul*, and *Cesar* also? And so much to them that plead their deserts to Church-liuings.

The Clergies vnworthynes.

In Cyropz. 1.

2. I come to a second, Church-mens vnworthines *Bishops* do not preach, and dignified men do no good; conclude, therefore lay-men may, nay must haue their lands. *Zenophon* did whip young *Cyrus* for a better argument, because he gaue the greater coate to the greater boy; not because hee had right vnto it, but because it fitted him better: and the lesser coate to the lesser boy; the Prince therein offending in distributiu iustice, a point of Ethicks only. But were *Zenophon* now aliue to iudge of this fact, he would I feare me, hang vp them that should commit such solacismes against Ethicks, politicks, logicke, and diuinitie:

uinitie. *Bishops* doe not preach; therefore Barons must haue their Bishopricks: why? do Barons preach? church men do no good, therefore churles must haue the Tithes: why? do church robbers so much good? Blush impietie: doth he care for preaching that plucks downe the Church? or he minde goodnes, that is enemie to godlines? what is this but to straine at a gnat, and swallowe a cammel? to deuoure the Church, and cough at the chaire? although I rest assured it is not the dew of heauen (preaching,) that you looke after; but the fat of the earth, the pottage and portion of *Esau*. *Moses* gaue a dispensation to *quingagenarians*, to cease from the ordinarie seruices of the Temple, to commence to places of regiment: and will you tie the graie haire of age and reuerence, to an euerlasting apprenticeship of study and speech? like your mill-horse at home to his wonted taske? shall your seruitour, and horse of seruice, and the verie mill-horse which I named, haue immunitie and cessation of yeeres and labour; and must your spirituall Pastor and Father, your Priest and Prophet, runne rownde in an euerlasting circle, damned to this destinie by your inequall doomes; and clime vp into the pulpit, till he can no longer come downe, but tumble downe with age and feeblenes, to be the miserable laughing stocke of the prophane frie? nay, are there not more and more honorable, and no lesse necessarie seruices for old men, then are of young? Oh teach not thy sonne, thy seruant so euill a lesson to curse thee in thy age. The youngest infant in the chimney corner, is often

made the rod of Gods wrath, to reuenge the vnreuerend carriage of a wicked *Cham*, to an aged *Noah*. But Bishops doe preach, witnes the most commendable and indefatigable paines of many of those prelates, that are most eminent in the land; whom neither this my answer can honour, nor your imputation slander. I say no more, *Nontali auxilio, nec defensoribus istis Tempus eget.*---

The rest doe no good, you say, they keepe no houses: is all goodnes in house-keeping? then much of the nobilitie and gentrie of this land, doe verie little good: yet Church-men keep houses; not for you perhaps, that would liue at free cost, yet for their poore neighbours: howbeit perchance neither all, nor for all, nor alwaies: for *quis ad hac sufficiens?* but those that doe not what they may, *etatem habent*, I leaue to their owne apologies. Wherefore this cannill of our vnworthines, I hold but the idle euaporation of godles braines, that hold other men, especially our calling, worthy of nothing; themselues worthe of all: but they are not our iudges, neither is it reasonable, that our enemies should be both our accusers, and witneses, and iudges, and executioners also. God did neuer licence any Lay-men so farre, when the Priests were at the verie worst, *dumbe Dogges, idol Shepheards, drowse watchmen, blinde guides*, to withhold their dues: and good Kings haue ordained, that no man vnder colour omitted by the Minister, shall detaine his Tithes, &c. and so did the old Canons, *Nonnulli vitam clericorum quasi abominabilem detestantes, decimas subtrahere non verentur, &c.* But as thou

Esa. 56. 10.

Mat. 8. 15.

Hen. 8.

Conc. Constan.

thou shalt answer for thy fraud so shall they for their faults. To conclude, their vnworthines is questionable, but this is out of question that many worthie men are vnworthilie wronged, while enuie and avarice sit as iudges of their worth.

3. An other obiection is, the muchnes or measure of such demeanes, the lands too great, the Tithes too large: and all that fall beside their mouth too much. But in the meane time, their apish vanities, epicure like superfluities, fuliginous fooleries, sacrilegious robberies, Fimbrian-like iniuries, Tarquinian-like surquedries, Esauish profanities, and Iulianish apostasies are not too much. But to the point, which aimes at some reason, but lined with much malice. Some of the Popes clawbacks, to daube vp the faults of those holy Fathers, (as I haue shewed elsewhere) maintained, that Tithes were grounded vp on all the 3. Lawes of *Moses*: morall for the equitie, ceremoniall for the affinitie, Iudiciall for the pollicie; because the *Iewes* were 10. *Tribes*, whereunto 2. other were added to make amends for some mens bad payment: all vntrue. But if the Priests were then the tenth part of the people, where was that proportion before that Law? But it hath been further prooued, that the *Leuits* were not the 10. nor 12. nor 20. part of that people, nor the 40. but at least the sixtieth; yet let vs obserue their portion and proportion. The learned D. *Downham* hath collected, that the Priests income, being brought home to them without labour or charge, with their 48. cities, was more to them (being as the honourable Sir

The nimetic
of Tithes.

M. Roberts.

De Dig. min.

Euseb.

Water Raleigh hath prooued not much bigger then Wales,) then all the Bishopricks, benefices, Colledge lands, and all other Ecclesiasticall endowments and profits in this land, though the Popes of Rome, nor any other had neuer alienated any, as now they haue done one halfe. And this was not onely among the Iewes, but from the first preaching of the Gospel: so soone as the scepter turned Christian, all Tithes were instantly restored, all lands and donations that vnder the persecutions had beene taken away, all Images, treasure, and furniture of heathen temples: yeerely summes amounting to a great quantitie out of the Exchequer it selfe: all the goods of such as died intestate, all new erections of wel disposed people: and to knit vp all in one word, the same to be hereditarie, as vnder *Moses*.

And thus stood the affaires of the Church, till Antichrist confounded things sacred and prophane; and Cymmeriall darkenes dispossessed the world, as of illumination, so of true deuotion; onely some small good meaning did sometimes vndoe themselues, to endow the Church, wherein it became so superlatiuely prodigall, that it hath been hide-bound euer since. And now are we arriued at those times, where the children carrie it out much faster then euer their Fathers brought it in: where our insatiable church-hounds, do not as *Cerberus* did with *Sybillas* inchaunted sop,

---*tria guttera pandens*

Corripuit, rursusq; immania terga resoluit.

Eusua humi--- snatch it greedily, swallow it hun-

hungerly, and lay him downe againe to sleepe quietly: but like *Erisichon*, another whelp of the same litter, who for sacrilegious famine was fained to be inspired of hunger; as Hor. saies, --- *Ingluuias, tempestas, barathrumq.* (not *macelli*, but) *facelli*.

--- *quodq. nubibus esse*

quodq. satis poterat populo, non sufficit uni.

Like *Salomons* horseleach that euer cries, giue, giue: Omniscient in espying, omnipotent in consuming: whom God will one day repaie in like kinde, punishing their sinne of greedines, with the greedines of sinning. Pro. 30. 14. Ephe. 4. 18.

4. An other maine obiection is laid hold vpon, either by gentlemen that haue trauailed, or Ministers that relish a little too much of the *Geneua* fashion, that other Countries doe not mainetaine their Ministers by Tirhes, but contributions, poore salaries, such as the pollicie of men, or the iniquitie of times haue left vnto them. But wee are here to dispute, not *de facto*, but *de iure*; not what is, but what should be done: *Viuentum legibus non exemplis*: it is not the deedes of men, but the doctrine of God that should be our guide: for the same Countries allow oftolerations, shall I say? or commixtions rather of all kinde of religions. Other countries.

But whatsoeuer other doe either vpon error or necessitie, *non fuit sic à principio*, the syncerest times and primest Churches haue better presidents.

For many haue enthralled their livings and liberties together, to the importunities of their troubles, or abitrement of their Kings: as the French to *Caro-*

Gaguin, lib. 6.
Auenq. lib.

Cent. 10. 1.

lus Martellus, saith *Gaguine*; and the Churches of *Saxonie*, saith *Auentine*, who to redeeme their liues, gaue all the Church-demeanes vnto the Turke, though they were redeemed by *Arnulphus* Duke of *Bauoir*.

And some haue thought, that what the Bishops in that case haue done, is good against themselves; but it is to childish to change the most naturall and wise order of the world, for an idol of a travellers braine: seeing it can neither be bettered, nor paral- led with the like: some in inequality must be con- fessed, which might be redressed, which is acciden- tal, no deformitie that is substantiall. And so much of Lay mens vsurpations, which needed not so much prooffe, as reproofe.

CHAP. IIII.

Against the exemptions that some Cities and great Townes doe claime in Church duties.

T Here is an other sort of men, that albeit they lurch not the Church lands, nor count them Antichristian, yet enfranchise themselves with a false priuledge; that they are as free from the com- mandement of God in this case, or any other ordi- nance of man concerning that matter, as from the rescripts of the Sheriffe of the out-shiere; to pay no- thing for the maintenance of the Minister, more then their owne mind shall voluntarie condescend vnto, or order taken vpon their agreement at the Hall, shall make them liable vnto. And therefore it seemes

seemes a thing most absurd, and verie vnreasonable, that Personall Tithes of Artificers, trades-men, and Merchants, should be demaunded. By which meanes they sad and dull the hearts of their Ministers, by a couetous and vnconscionable prescription, to allow him nothing, but his two-pennie offrings at Easter, and a verie finall quillet not to be accounted of beside. But they must vnderstand, that first at least a personall Tithe is due, which that poore portion no way doth counteruaile by a thousand part. Secondly, if not in act, yet in equitie, some proportionate summe vnto that which God, and man hath indifferently set downe. And of this assertion I haue these reasons, beside those I haue set downe in generall.

1. It is the dictate of nature, and positieue law of God, to honour God with our riches, and the good things of this life as is Gods ordinance, and as the holy men of God haue done, *Abraham, Iacob*, and all the holy nation, and all our countrie beside. What charter then or charitie, what custome or conscience can be pretended, to free vs from that which all the Christian world, nay all the Vniuersall world are bound vnto?

Why Cities and Townes should pay personall Tithes.
Pro 3.9.
Gen. 14.
Gen. 28.
Num 31.

They may obiect, that one man may serue that turne for a whole Citie or Towne, and for one man their maintenance may be sufficient. First it is not credible or possible, that any one should feed more thousands with a morsell of bread, then euer Christ fedde with 7. loaves, and 2. fishes. Besides, what *Stentors* voice, or *Eolus* lungs, or iron sides, may be suffi-

sufficient to stretch to so many thousands? but that is as grosse as all the rest, that he that should take so much paines, should haue no more then that slender reward.

2. Will not God at his generall Audit obiect this vnto such; that labourers in the Countrey, and fishermen in poore Townes of the coast, whom he neuer honoured with the tenth of their ease, the twentieth of their opportunity, the hundredth part of their happines, yet returne him by Tithe a couenient portion of their labours, & his blessing: but these that ought to haue been manie miles before them in godlines, come short of them many leagues in gratefullnesse. The parable of the talents is well knowne and remembred, but not euer practised: and therefore God many times sends vs other remembrancers: Pirats at sea, and prowlers at land, to consume our substance, bringing men oftentimes from the wealth and pride of the Cittie, to the want and drudgerie of the Countrey, for such forgetfullnesse and contempt.

Matth. 25. 14.

3. The seruice vnder the law was a costly seruice, where men were to allocate the third part of their estate to the ministration of the Tabernacle, what by sacrifices of all sorts, what by peculiar charges rising on some occasions: but vnder Poperie, this charge was doubled and trebled, where the third part of the land went to the blinde and the lame Clergie. From the first we are freed by Christ; from the second by Christian Princes. What? to be exempt as by a *Magna Charta*, from all suit and seruice that belongs

longs to God? No: but we are still tied to performe to God an honorable seruice, that his Gospel may be continued, his praier perpetuated, his ministers maintained, his houses repaired, his members comforted, his infanterie nursed, his seruants saued. What pittie is it then to see so many sheepe without shepheards, so many shepheards without meanes, that of so many parishes as are many times found in such places, all the wages of single and double halls together, not able to amount to one sufficient stipend of a good Minister; that is to say, where the most householders shal giue a matter of two shillings two pence to his Minister by the yeere, and the best but foure shillings foure pence, (I speake within compasse) vnder 5. shillings, and yet some of these men by their owne esteeme, and other mens, worth many thousands; and as they are merchants, may gaine many hundreds of pounds that yeere. And where I may be challenged, that euen this in all the Towne and Citiethrough, may rise to more then a competent liuing for one man, though I spake of no more then the parish maintenance, I will put all the Lecturers wages in beside, it will not so bee more then enough or competent: when all can accrew hardly to 200. pounds by the yeere; and that to such a man as I speake of, and they should labour for, yet scarce competent: for why should not we valew a godly, learned, well borne man and minister, in equall ranke with the best merchant, when as in such an one the summe would be but beggerie, yet no way but in wealth qualified like the other.

M I

And

4. And because I haue mentioned the ministers person, let that be another motiue; the loue we are to shew vnto them. Now what kindnesse can this be, to defraud him of his true allowance, and to mince him out such mites, and *micas* (crumbs) as commonly men doe, and count him highly beholding to them for that also? I will not say as *Tully* doth in like case, that it is *latronis beneficium*, who thinke the traoueller is much bound vnto him for his life, which hee might haue taken as well as his purse: But this I say; I feare me those men that now in the libertie of the Gospel denie vs our owne; if any other colour of religion should turne trumpe, will hardly giue vs their owne.

5. Another cause why such places should pay personall tythes, or like liberall maintenance, is the securing of their owne estates: for this small tribute that we doe so returne our God, is *sepes diuitiarum*, the fence of our fortunes, and causeth the legitimation of our other goods. For men must imitate the Apostle, to cast superfluities ouer-board, to secure the vessell, and willingly to part with some portion, to saue the stake: whereas now men are growne like Vsurers, not to deale with God almightie himselfe, without sufficient sureties, and bond besides. The charge which they pretend daily to grow vpon them for impost, &c. are meere cauillations: for that they fetch vp againe vpon the poore countrie, and themselues grow rich the while.

6. Lastly, would they doe as the mother citie, where they pay not by the hal, but by the rent of the house,

house, the tenth of that, as is I thinke intended by the statute: they would procure both wealth and wisdom, lotie and learning, religion and renowne, to wreath them a chaplet to make them happie, and all their daughters and neighbours by them: where bountifull meanes allures the best men, and kind v-sage of all that comes, drawes all the learning of the land vnto them: for *vbi populus ibi questus, vbi cadaver ibi aquile*: whereas now the niggardize that is vsed in many places, breeds many vnkindnesse betweene the ministers and people; and the small meanes the Minister hath to liue on, breeds him basenes, basenesse contempt, contempt discouragement: and on both sides, all the dislike and vnfriendly words and wishes, that may be imagined. By these reasons I am induced to mislike the course that runs common in great places, and to reuoke men to the right and prime institution.

But guiltinesse is neuer without gain: saying, and mans nature is stubborne not to yeeld to the word. Some pretend pouertie, and in that case men are to be pitied, not burdened; therefore God requires, *according to that we haue, not according as we haue not*; to vse liberalitie, much more gratuitie to God and their Minister. Yet it is not equall, that men not hauing to their minds, should therefore pay nothing, but eate or spend Gods part as they doe their own. And who in these places is so poore, that he doth not feast once or oftner in the yeere, in such sort that the very reuerfion of their riot, would not be a comfortable refreshing to his Minister, if hee had it in money.

Obiections

1-Cor-8-12

But pouertie is not alwaies truly pretended: for compare the husbandman with the citizen, in diet, apparell, house, furniture, building, expences; and then tell me which is the poorer? there I am sure the Townesman will haue all things excellent, whatsoeuer it cost, so that he is rich at home, and poore at the Church: as one saies, *Et si in domibus sunt auro diuites, tamen in Ecclesia sunt mendici*: for their owne occasion they will finde money, but for Gods they cannot spare it.

August.

2. They are subiect to many charges, and greater losses, then those of the Countrey: and is that any cause to denie God his tribute? that is, the Minister his due? I should thinke that binds them to be more thankfull for his fauour, mercie, and prouidence: as we see in the Israelites, beeing but a small band, yet vanquished five Kings of Madian: first parted with one halfe of the prey vnto their fellowes that went not into the field; and of the other moitie gaue a tribute to God, one of 500. and further for Gods vnexpected deliuerance, hauing not missed one man, offered vnto him of their owne accord another oblation of the iewels and ornaments of the pillage, to the valew of 16750. shekels of gold.

Numb: 31. 26.

But we can be content to offer vnto God, as many good words as he will, but no monie; but then we verifie the speech of the Father, we doe not offer *uitulos labiorum*, but *labia vitularum*, not the calfs of the lips, but the lips of calues. And as another, we will seeke Christ with the wise men, but we will leaue our budgets at home, we will not open our treasures to him.

August.

Eccl. vii.

him as they did. David had a *quid retribuam*? what shall I render to the Lord for all his benefits that hee hath done to me? but we point where is none: *quid retribuam*? what shall I render vnto the Lord any thing? ill done. Psal. 116.

3. He would so be too rich, and too well acquainted with our estates. 1. This is to bee wiser then God; for he made no such promise. 2. What hurt if thy Minister knew in generall, nay in particular the blessing or cursing of God vpon thee? were that any harme to thy soule thou shalt be sure of one comfort, to haue one that will sympathize with thee, and one that will supplicat for thee.

Lastly, for I will not follow these foxes to any more holes: If ministers would not challenge it of debt, but take it as almes, or contribution, or beneuolence, they should fare better. This is a burthen too heauie to be borne, especially where all commodities are so high rated as they are.

1. Why should any account that burthen over-heauie, which God hath laid vpon them? 2. which other beare cheerefully, that are farre more vnable? 3. that brings so great benefit and blessing with it, to haue the light of Goshen, when other sit in the darknesse of Egypt? 4. that is a thing so necessarie? 5. which our predeceffours yeelded so willingly vnto, to binde themselves and their heires for euer to performe? 6. Or what comfort is it to impropriate in this manner, that which God and all good men haue annexed? Is it dishonour to acknowledge a debt to our better, a duty to our Prince, a tribute to our God? is

it dishonest for the Minister that in Gods behalfe doth require the same? why then should we be angry with him, that tells vs what is due, or to raile on them that refuse our falshood? this snarling against the preacher, is but recalcitrating against the word. It is not the man, but the matter, to haue our couetousnesse detected, our oppression checked, our vsury reprocued, our extortion ransanked: it is Mammon that stings vs, not the minister that offends vs: but beware what ye shall doe in this case; to bee pricked in heart for our fault is one thing, but to pricke his heart that discouers our sinnes, is not to stomach him but his sencer: to omit a truth or duty vpon ignorance, is one thing; but to oppugne the truth out of malice is an other. Sacriledge may goe single, but if it be combined with obstinacie, and obstinacie attended with impenitencie, where before there was but one deuill, now there will bee seuen; and where there might haue been hope of reformation, there godly minds will feare, an ende in desperation. And so I leaue this point.

C H A P. V.

Against Parishioners Compilation of holie duties by fraud and sophistication.

Hitherto we haue had to deale with them that play at sweep-stake, now I come to the pettrelaffons of the Church, if I may so call them; such as either by sacrilegious subtractions, or iniurious calumniations, or customarie compositions, or coloured

red extortions, circumvent the Minister, and defalke of his duties.

For not to mooue the same question so oft, though Tithes were not of Gods owne institution, but of meere humane imposition, yet now beeing consecrated to God, whosoener shall vnder any pretence diminish the same, let them looke how they can wash their vnholly hands from *Ananias* fault.

The people in manie places haue taken vp the trade of the vniust steward, in steede of 100. to set downe 50. and to write in their Ministers right, 8. for 80. Luk. 16. 6.

So many customes are extant and compositions, so many priuiledges and prescriptions, so common superfeedes and prohibitions, that hee that seemes best provided in that kinde, hath his liuing pared to his hands, much after the manner of a Banburie cheefe, whose verie parings are more then all the meate. Let a Minister complaine hereof, they answer with the *Jewes*, *We haue a Law*: but such lawes are against their Lord, and such customes eat out the heart of all conscience. Such customes the auncient and moderne *Pharisses* did vse to obtrude: but we answer to both as *S. Augustine* to the *Donatists*: *Veritate manifestata, cedat consuetudo veritati*: and againe, *Nemo sit qui ausit preferre consuetudinem veritati*: when the truth is once known, let old customes giue place vnto it, and let none be so bold as to preferre custome to truth. Ioh. 19. 7.

And *S. Cyprian*, *Si consuetudini suffragatur veritas*, *Cypr. contr. A.*
nihil consuetudine debet esse firmitus, si consuetudinem quar.
stabili-

*stabilizat impietas, eadem facilitate rejicitur, qua offer-
tur.*

Leu. 18. 30.

If custome doth relievp on truth, it is reason no-
thing should infringe it: but if your customes be
buile vpon trecherie, they may be as easily refused, as
they are rendered. But God hath forbidden his peo-
ple to doe after the fashions of the heathen: and our
Saviour (saith *Chrysostome*) did not alledge that he
was custome, but *truth*.

There are two kinde of customes that are not
good: 1. *Consuetudo peccandi, qua tollit sensum (non re-
atum) peccati*: 2. *Vetustas erroris, qua quo magis obinet,
magis grauat*. There is a custome of sinne, which takes
away the custome, but not the guilt of sinning: and
there is an antiquity of error, the which the more it
is in request, the more it offends.

Decretals.

But to say all in a word, the *Canonists* haue well
confined the valitidie of Customes: *Consuetudo non
derogat iuri naturali, seu diuino*: therefore all such
customes as are derogatorie to the Church, are to
be reuerfed.

Gal. 6. 6.

Now what are the customes that are laid in our
dish, for the most part, but impious, iuiurious, vne-
reasonable, absurd, vncoscionable, and vnnaturall?

1. Cor. 9. 9.

1. Gods word doth legitimate the minister in all
the goods of the Auditor. Now all and small, the
whole and none, doe differ much: more contradi-
ctories cannot stand both together. 2. The law of na-
ture saies, *thou shalt not muzzle the mouth of the ox that
treadeth out the corne*: custome of some places doth
not onely muzzle the teachers mouth, but cut his
throat,

throat, leaving him so small a portion, as if it were to diet him for surfeit, not to reward him for service.

3. The law of nations saith, the labourer is worthe of his hire, and Christendome hath determined this portion of wages; but custome saith, we haue contrarie customes to all the world, late exemptions, other dispensations: and thus in effect we fill vp the measure of those auncient hypocrits, *transgressing* Matth. 23 *the commaundement of God by our traditions.*

But of this point I will speake no more, but referre the reader to the writings of Ma. Eburne, that Eburne. in 2. or 3. treatises hath taken goodpaines in this point, and conclude;

If this plea will not be taken in Westminster-hal, that we had a custome in our parish not to come to service, nor to receiue the Sacraments, nor to keepe the Kings peace: how doe we thinke it will be taken at Gods tribunall seat at the dreadfull day of iustice, to plead the custome was such, where we had abode, to be impious, sacrilegious, prophane, vnconscionable, and cruell to God, and man; to abridge the Minister of his due, God of his seruice, our soules of their comfort? therefore *be not deceiued, God is not* Gal. 6. 7 *mocked; for whatsoeuer a man soweth that shall he reap; if to the flesh corruption, if to the spirit life everlasting.*

But beside custome (which then when it tooke beginning, might haue some reason, though time hath now eat out those letters,) there is cosenage also, pretending custome, and it is not so; or detaining that which is most due, by palpable wrong, or coloured forgerie: in all which cases the world is ve-

Plur.

rie prone to fauour themselves; and the best cauil-
 ler against the Parson, is reputed the best parish-
 ioner. Some plead that Tithes are not due, *in re diuino*,
 and therefore lawfull to catch what they can from
 him: but first as in a case of lesse consequence, when
 once it was strongly avouched the enemy would not
 giue battel on that side; it was replied, but if he do, are
 we not then vndone? to I say here, if they be of di-
 uine right, are we not then plaine robbers & resisters
 of God? therefore as he, *Stultum est in id periculi rem-
 comiseris, ubi si in credendo erraueris, nulla dabitur corri-
 gendi copia*: it is a mad venture to put the matter to
 such a push, where if our iudgment be miscaried, we
 are irrecoverably vndone. 1. Though that hath bin
 already proued, that Tithes are due by diuine right,
 yet this cannot excuse them from sacriledge, that
 with a *si Spis*, shall diminish the Ministers por-
 tion: for now they are dedicated to holy vse; therefore
 what God hath called holy, let no man dare to pro-
 fane, or lay the euill fingers vpon them. 3. The least
 accent that sounds to profit, we affix our marginall
 note vnto it, *hoc facit pro nobis*. The slightest reasons,
 the singiest pretences, the falsest syllogismes, the fow-
 lest elenches, the simplest shews, are of force omni-
 potent to carry vs that way, *fautores ampliandi*: but
 the strongest proofes, the soundest arguments, the
 euidentest demonstrations, the authoritie of Scrip-
 tures, the iudgements of the Fathers, the decrees of
 Councils, the determination of lawes, the consens
 of times, the concurrence of opinions, the clamours
 of conscience, are viterly voide of force, and quite
 clam-

clumbous to draw vs to part with monie; *odia reftrin-*
genda.

There was at Rome one *Clodia*, not all of the best
report, who when the ship that brought vp *Bereyn-* Lac. 2. 8.
this the mother of the gods was stroke on ground
as it passed vp the riuer, so as no strength of hand, nor
helpe of people could fetch her off, this honest Ve-
stall vpon her knees besought the goddesse, that if
shee were innocent of that imputation that was
strong vpon her, she would be pleased to follow the
guidance of her girdle; and so fitting the same vnto
the pinnace, that which thousands of hands, nor all
the strength of Rome could nor effect, verie gently
came off without more adoe: The like good lucke
this cause in hand hath ever had; the deepest disputes
of learned schooles, which no wit could vnwind, like
an other *Gordius nodus*; the rustiest reason of a coun-
try farmer, can as easily snap in sunder, as Samson did
his withes, or hempen bands.

But let them learne to eat their owne bread, and
not say with the strumper, stolne bread is sweete, for PROV. 11. 5.
the bread of deceit will turne to grauell; and the manna
that is gathered contrarie to commaundement, will
turne to wormes: and the gathering of treasures by a de-
ceitfull tongue, is but vanitie tossed to and fro of them
that seeke death.

Remember that protestation, little lesse then an
execration, which the people were solemnly to take
at the end of euerie haruest: *When thou hast made an* Deut. 26. 13.
end of tishing all the tishes of thy increase, and hast given
it to the Levite, &c. that they may eat within thy gates,

and be filled: then thou shalt say before the Lord thy God, I have brought the hallowed thing out of my house, and have also giuen it to the Leuite, according to thy commaundement, which thou hast commaunded me: I haue not transgressed thy commaundements, nor forgotten them; I haue not eaten thereof in my mourning, nor taken ought thereof for any common use, nor giuen ought thereof for the dead: but haue hearkned vnto the voice of the Lord my God, and haue done according to all that thou hast commaunded me: looke downe out of thy holy habitation from heauen, and bleesse thy people Israel (accordingly.) Now if I should demand what law pertained this. vnto: if to the Ceremoniall, it must prefigure something in or vnder Christ; if Morall, it stands in force; if meere Iudiciall, yet the equitie doth binde perpetually: so euery way it bindeth still. And therefore as in triall of the suspected wife, if shee were innocent, the potion made her fruitfull; if nocent, painefull; so is this oath, to true dealers with God and his minister profitable, to vniust detainers damnable. And so I ende with them.

CHAP. VI.

*Against the stipulation of Simoniacall Patrons
for Tithes or Church preferments.*

THE last offenders that I will encounter, are such Magnificoes and Gentlemen of eminencie, whom God or gold hath made Patrons of those places where they haue their lands. Which right
how

how it was purchased, I dispute not at this time: only thus much, in the times of superstition those offices or priuiledges, together with the lands were deuolued to the Abbies; and when the Abbies were suppressed, they became *vulgare aucupium*, very common game; and when all those things were set to sale by the drumme, then *nemo non fecit lignationem*, they that had monie and appetite caught vp these commodities: and so haue the patronages of the Church been ingrossed into great mens hands, that oft times vse them neither as patronages, nor things of the Church: for those poore collations that should be bestowed vpon schollers, and were indeed *deposita pietatis*, the pledges of pietie; *doctrinae premia*, the rewards of learning; *laborantium stipendia*, the wages of holy workemen; and *sanctorum munera*, the gifts of holy men, haue quite been put to other imployments, not giuen at all, or giuen to some old seruing men, or kept in the patrons owne hand, or sore curtaild in the putting off, or saved for pensions for yonger sonnes, or sold in a market to the best chapmen; that we may truely verifie that quip of S. Gregorie, *boni arant, & asini pascuntur*, laborious schollers take the paines, and idle drones eat vpr the gaines.

For the common sort of Patrons haue vsed vs for all the world, as the Inquies do their poyces, whom they promise faire, till they haue put themselues and their states into their hands, and then they euer after vse them in the nature of younger brethren: so do these newe masters handle vs, who were once

free-men, and had somewhat of our owne; but now are turned out of our gownes into a lighter habit, by annexing the Church maintenance to their owne inheritance, and then feeding vs with pittances, as sitting in the place of praier: or if they vse vs any better then words, it is after we haue sued our livery, and fined for our match. But as Tully saies, *Nulle sunt occultiores insidia quàm que latent in simulatione officij*, there is no soare to that which goes vnder the shew of service.

The first institution of patronage in the Church, as is commonly in other cases, (*ex malis moribus, bona leges*) was excellent and necessarie: but as the faire streames of Iordan fall into the dead sea, so in the current of like Conueniences, through the fault or frailtie of mans nature, the verie best things degenerate: so sel it out here; for as it was said of the Clergie, *Religio peperit diuitias, sed filia deuorauit matrem*: so is it true of the laitie, the Church did first hatch them, but they haue eaten out the bellie of the dam.

Par. 3. cap. 14.

Marsil. Patavinus in his *defensor pacis*, hath set down their originall in this manner: *Antiquitus viri sancti, & ministri Euangelice, Christum imitari volentes, contra nullum voluerunt contendere iudicio, &c.* In old time the holy men and sincere ministers of the Gospel, desirous to imitate Christ, would not contest in law with any, &c. Therefore the proprietie of such temporals as were appointed for their maintenance, remained in the founder or donor of holy demeanes; who being so ordained for the maintenance and defence of the Churches lands, were called the

Patrons

Patrons thereof. For so soone as religion began to grow into some dimensions, and the Church to get some matters of inheritance, enuie and avarice began to be too busie about her, so as shee had much adoe to hold her owne, or recouer her right: and so fast did the eagles follow her carrion, and the birds of pray stoope for bootie, that the decrees of almost 40. Synods and Councils, besides decrees of the first ^{Hospin} Popes, and Statutes of Emperors, were all too little to curbe their couetousnes, or restrain the harpies from deuouring all, while the holy and heavenly minded Clergie, were loth to intangle themselves with secular incumbrances, or giuing over their bookes, follow worldly profits. Whereupon to salue this fore, it was decreed in the Council *Meleuitanum*, that a petition should be drawn and presented to the Emperours *Arcadius* and *Honorius*, that they would be pleased to appoint the Church certen delegates or Aduocates to defend their rights: the like was done at other times: who at the first did not bestow the livings, but onely defend their lands. And founders of new erections reserved no other power in themselves, but the bare Aduocation and presentment to the place. It were too long and intricate to follow the mutations of the times, while sometime the Donors, sometime the Donees, sometime the Patrons, and lastly the Bishops did manage all the business that way; till in the ende deuotion had surrendered all right into the hands of new erections, out of their zeale vnto the regular order of Friars: and so when the religious houses were put downe, these

these went also with the other lands into the fowlers net; and became every mans purchase, as I said before.

Bern.

Now what affinitie haue the moderne with the former patrons? if these be our defenders, who shall defend vs from our verie defenders? the Abuse is euident, I need not open it; the *Presentor* and *presentee* haue changed offices; the scholler must present the patron with Church angels, or he shall not bee presented to be an angel of the Church: *qui primi debent esse ad subsidium, primi sunt ad sacrilegium*: her prime succours, are become her principall suckers; and cheifest pillars, the cheifest powlers. Our song of *Venite exultemus*, is turned to *super flumina Babylonis*: *Simon Magus* hath succeeded *Simon Peter*; the buyers and sellers, whom Christ whipped out of the temple, are let in againe at the posterne doore.

Iohn.

Which sinne, although in proprietic of speech it notes but the buyer, yet now the whole transaction of that market, is commonly so called; because *Simon Magus* profered monie; not for any infusion of grace vpon himselfe, but for the multiplication of his coine to the best improouement, as diuines haue noted.

And herein the Canonists haue obserued many enormities, as Atheisme, idolatrie, theft, and murder. 1. For making the Church, *non domum orationis, sed negotiationis*, not a house of prayer, but a hole for prey. 2. For turning God into gold, and making not godlines their gaine, but ganie their godlines. 3. For robbing their parishes of the bread of life.

life. 4. Starving the incumbent with vnrecoverable penurie of bodie, and periurie of soule, and the whole Parrish with him, both of bodily releefe, and Ghostly life.

So that we may renew the old rime, of such kind Clemang.
of Clearkt, that was once of the Pope, in euerie mans mouth,

Tales regunt Petri nauem, & ligandi potentiam:
Tales gerunt Petri clauem,

Hi nos docent sed indocti, indicat scientiam:
Hi nos ducent & nox nocti,

Such men S. Peters shippe	}	and power to bind and lose.
doe steare,		
Such men S. Peters keyes		
doe beare,		

These teach vs, and them-	}	her knowledge doth disclose.
selues lacke light,		
These lead vs, and so night		
to night,		

And therfore as I said while ere, the Church is little beholden to such patrons: for these resemble the beutiful gate of the Temple, or faire porches of the poole of *Bethesda*, where lie a great number of Lazars, expecting the waters next motion, the Churches next promotion: wherein they haue faire occasion to demerite both of God and men: for God, who sees not how much he might be glorified, if that care were taken in the choise of a worthy preacher, that ought to be: and as for men, it is equally apparant, what

Q I

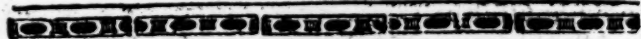
profit

profit would redound to the world for instruction and edification. But in my poore vnderstanding, in the neglect of this so pious seruice to God, and to his Church, as they are faultie and defectiue to both them, so no way more preiudicious then to themselues; not onelie in the account that they shall one day giue of that stewardship, but in depriving themselues in the meane time, of a learned friend, a godly associate, and a ghostly aduocate for who is so fit to conuerse familiarly with a gentle or noble man, then such a minister, who both for his honest birth, and liberall breeding, sweete learning, and wise counselling, may be both an adiuuant for his soules health, as an ornament to his worldly state. For if it be true, that *scientia* be *vita* *sal*, and *amicitia* *vita* *sal*, knowledge the light, and freindship the delight of this life; how darke and vnflauorie must his life needes be, that deprives himselfe in the place where he doth or should liue, of a learned counselour, and friendly comforter.

But how euer their owne occasions may be to be called to higher places in their owne persons, yet euerie noble minded *Moses* should labour to remooue this stone, which the enuyous *Madianites* have rowled vpon the wells mouth, that the Lords flockes may be seasonably watered; least that both for the present, the world be pestered with idol-shepherds, that haue eies and see not, eares and heare not, tongues and speake not, of which the Prophet speaketh, *They that make them are like vnto them*; and in the next age, the world be ouergrowne with barba-

roufines, to the viter preiudice both of Church and
commonwealth.

All which, as me seemes, were not hard to be helped, if either the oath of *Simonie* were equally tendered to Patron and petitioner, or all presentations to Churches were in the hands of Colledges and Vniuersities, where no such corruption, for the multitude of the suffrages were to be feared. Whereupon further conueniences would likewise accrew; both the making roome for younger schollers, and ridding the springs of old students, which lie there in great number, some 20, 30, 40. yeares, to their own greife, and the Churches losse, but to vpbraid the world of the times iniquitie, and learnings miserie. And so much concerning the abuses.



The second part of the Application, which is Instructive.

CHAP. I.

Of the severall uses of this doctrine.

AS they that have been present, at some dolefull tragedie, or solemne exequie of some of their dearest friends, executed for causes criminall; especially, if they themselves have been any way accessarie to the same, cannot but be much affected, both sleeping affrighted with melancholic visions, and waking astarted with dumpish passions, which leaue the impressions of verie sad remembrance long time after in their minds: so we that here have had not the dismall storie related, but the deadly spectacle of *Ananias* and *Sapphiraes* suffering, as if it were euen acted before our eyes, neere friends of ours, I am assured, associates and copartners in wicked sacriledge; if we be not void of all humanitie, it must of force affect vs very deeply, and peirce our hearts to the very quicke, with a true prognosticate of our end and iudgement.

2. Sam. 3. 31.

Therefore like *Joabs* men that followed the chace vpon *Abners* host, when they came to the place where *Asael* lay wallowing in his blood, there made a stand,

a stand, in wonder & pitie how so braue a man came to so bloodie a death: so let vs make a pause at *Ananias* graue, and in wonder and horror somewhat chew vpon the matter, and frame the argument but in this manner to our selues.

1. If *Ananias*, that might otherwise be a good man, at lest one ciuilly righteous, and outwardly religious enough, fauouring good men, and countenancing good matters:

2. If he that committed this sinne but once in all his life, and made no trade of it, nor liuing in it as in a knowne sinne, either yeeres or monthes, as we doe:

3. That did it not in so high a measure, nor so heinous manner, by the lumpe and the load as we doe, nor mincing one manner onely, but mouthing many:

4. That had no example before his eies of the wrath of God against that sinne, no *Ananias* and *Sapphira* stroke dead before his face, to feare him from it, at lest so fully:

5. That had not the meanes of conuincing his conscience by Scriptures or arguments, by examples or euidences, of the fowlnesse of the fact, as we haue had so plainly:

6. That did not professe it in the sight of the sun, nor bolster it vp with open contestations, nor blanch it off with fearefull execrations, as many of vs haue done:

7. If shee that came in but as accessarie onely, and vpon the by, for her husbands sake alone; which

humane lawe would either approoue, or at least not punish:

8. Lastly, if they that faulted in a matter of their owne donation, wherunto no law did enforce them, no bond compell them, but their owne free mindes and voluntary promise: If they I say, had so heauie a doome, as not to die the common death of other men, nor to be visited after the visitation of other folke; but that God did shew a new worke vpon them, a strange example, a fearefull iudgement, to strike them dead, to kill them presently, to slay them suddenly, to denie them repentance, to curse them with an euerlasting curse, to sammatize them as hath been shewed: then let vs make a true commensuration of our owne demerits, and bethinke our selues, how we shall escape, that haue all things contrary, and opposite in direct angles, in comparison of them.

1. As in whom there is no goodnesse at all, not so much as demure carriage to extenuate our sinnes, or eleuate our iudgement in the least respect with God or the world.

2. That doe no seruice all our life long, from the cradle to the grave; but many study how to wrong God and rife his Church, sorrowing for nothing but that they sinne no more.

3. That offend not onely *in tanto*, but *in toto*, enuying our Ministers halfe a living, but swallowing our selues many Churches, in act or in desire the meane while.

4. That sinne not of ignorance, as he might; but
of

of malice: nor of infirmitie, but of presumption; nor confessing it with repentance, but professing it with obstinance.

5. That haue not one *Ananias* before our eyes, but many; nor single men, but millions confounded with iudgements, and howling out of hell, *Discite iustitiam moniti, & non temere deuos.*

6. That come not to our purpose with single impietie, but with fraud and oppression, with oaths and peierations, as if sacriledge were not sufficient without such milstones to sinke vs to hell.

7. That come not in as accessaries onely, for others companie, but breaking the yce, and shewing example as prime and principall, onely sorrie we sin no more.

8. That doe no good our selues, nor suffer other: but dojng ill our selues, and teaching other: that inuade the holy patrimonie our selues, and perswade other; that giue nothing out selues, but robbe others.

These and many more the like considerations; which we may represent vnto our selues, should be so many arguments to dissuade vs, so many thunderbolts to feare vs, not ratling in our eares onely, but battering our conscience also, and tearing our soules with the fearefull expectance of deserued vengeance.

If we should but thus enforce this argument, from their action to our instruction, it could not but startle and amaze a great number, that now lie and die in a maine peice of Atheisme, without all sense or remorse;

August.

morfe; and so goe downe to hell, before they once know what they doe: *qui tantum non audit fragorem, non dormis sed mortuus est*: hee that heares not this peice of ordnance, is not asleepe, but starke dead; wants not so much sence, as soule; is not a man, but a verie monster.

S. *Augustine* doth teach vs this instruction, saying of the rich glutton, *Si sterilitas in ignem mittitur, rapacitas quid meretur? & si qui sua non dedit, semper ardebit; quid recipiet is qui aliena tulit?* If vnfruitful men shall be cast into hell, what doe they that are iniurious deserue? and if hee shall burne in euerlasting flames, that gaue nothing of his owne, how shall he be faued, that takes away that which is other mens? and if he be so fearefully punished that offends in a little, what hell of hels shall suffice for such as robbe and rife all that is holy? bereauing almightie God of his worship and seruice, the Church of God of that which is sanctified to religion, the Saints of God of the instruments of saluation? for this sinne must be apparelled in his own circumstances, things consecrate by holy men, dedicated to almightie God, so peculiar vnto his seruice, sinning with so high a hand, impouerishing our soules solliciters, in famishing many hundreds of bodily & ghostly provision, defrauding our selues of the bread of life, and many such like. Well then to come to the particular vses.

Vse. 3.

The first is feare against securitie: this is taught vs our of the fearefull iudgement that fell vpon *Ananias*, and the prime vse that the congregation made of

of the same what effect it did worke, namely to affect and raise some passion in the heart in generall. Secondly, what that was in particular, the affection of feare. Thirdly, the measure or extension, great feare. Fourthly, the subiect in whom, in those that heard it. And lastly, the vniuersalitie of the subiect, not one, or two, or a few, but all, *so many as heard those things.*

The like we find in other places: the like impression vpon the like occasion when the Israelites saw the great worke of the Lord vpon the Egyptians; it is noted, *that the people feared the Lord, and beleeued the Lord, & his seruant Moses:* the same is obserued of David in the sudden breach of *Veza*, *David was afraid of the Lord that day,* so that he durst not bring home the Arke to his house: many like examples are extant in the holy Pages.

The reason is this, we neuer feare God so well, as when we are awaked with his thunders, and roused with his iudgements; for enery affection must be raised by his proper obiect; loue by his mercies, hope by his promises, trust by his prouidence, and feare by his iudgements.

Now in his iudgements, God is set out vnto vs as a terrible God, a *consuming fire*: and therefore a *fearfull thing to fall into his hands*: therefore the Apollles admonish vs, *Paul, to worke out our saluation with feare and trembling,* and *Peter, for as much as we call him Father, that without respect of persons iudgeth according to euery mans worke, to passe the time of our pilgrimage here in feare.*

Psal. 90. 11.

2Sa. 58. 2.

Esa. 6.
Mat. 13.
Act. 18.
Rom. 11.

But as *Moses* complaineth, who regardeth the power of his wrath? answearing himselfe in his owne interrogation, as *Esay*, els where, *who hath beleened our report?* surely none or very few: *Ezther* thus resolues the question, who? none before affliction, either on himselfe or another: for men haue a double curtaine drawne betweene God and them. First, of proud knowledge, or presumption; a knowledge without the feeling, a bare speculation, without answerable affection, that which God doth so oft complaine of, *eyes without seeing, eares without hearing, hearts without vnderstanding*, vnderstanding without practising: such a sense as is betweene sleeping and waking, such a luke-warmnes as is betweene cold and hot, such a consent as is betweene choosing and refusing.

Ecol. 1. 21.

The second is hardnes of heart, that when his iudgements be thundered we feare not, when his mercies are proclaimed we reioyce not, when exhortations are vsed we mooue not, as the wise man saith, *Because sentence against euill works, is not presently executed, therefore the hearts of the children of men are set to doe euill*: that which we heare doth little profit vs, for still we thinke (as we heard out of *Plato*) that Gods words are vntrue, or his arme is but weake. For the first, he that hath verified all his prophecies and promises hitherto, why should we doubt of the effect of his threats to sinners? if all is not performed in our time, yet there is another place to consummate his word, and make good his promises.

For the second, he that put downe both all the Monarches and Magicians of the world, with the
pro-

production of the least vermine, the worke of his little finger; how should he be impotent or weake in auenging on vs, whatsoeuer we doe sinne? the burning of the world is but the breath of his nostrils: and if all this be little, he can arme himselfe with deadly weapons, bows, swords, speeres, armies of creatures, chariots of fire, millions of angels: and if this also be yet but little, he is purtraied moreouer as a Gyant, and that armed *cap a pe*, as a Lion; nay all that is strong, a Iudge, a Generall, a Prince, a God.

Againe, if he be weake, who are we, or what is our strength? not such as hee needes to come against vs with all his power, with crowes of iron, or greatest ordnance, but with grasses, strawes, haire, wormes; & if they should also be to seeke, but to commit vs together, & dash vs one against another; therefore we are to feare him in himselfe, much more when he ariseth to rage, when he speaketh, threatneth, striketh.

The prisoner that is attached for criminall causes, feareth the comming of the iudge: the idolater, that is not in his religion secured, feareth before his painted timber or stone: the deuill that is ascertained of his torment, feareth at the thought of his iudge and God: therefore he that feareth not God, making his sword drunken with sinners blood, is more desperate then the ruffian, more doltish then the idolater, more damnable then the verie deuill: and this shall serue for the first vse.

2. Care against impietie: it hath been obserued by *Catal. cell.*

wife men, that the word *Conscientia* hath in all times had very hard successe, so that it neuer could be full written together in all his syllables: for in the first yongage of the Church, the primer times, they had *Con* and *Sci*, but wanted *entia*: for as another saith, they had *aureos sacerdotes*, but *lignea vasa*, golden chaplaines, and wooden chalices, good conscience, and great learning, but sinall reuennues. The middle times had *Con* and *entia*, but wanted *Sci*; honestie and honour, but little or no learning. These last ages wherein we liue, haue aboundance of the *Sci*, but haue lost both *Con* and *Entia*, learning Gods plentie, but our good meaning and good meanes are gone one to seeke the other: In which regard our pietie is become very proportionable to our charitie, cold and comfortlesse, like the *Doctors recipes*, which *Demosthenes* speaks of, neither so sufficient to keep aliue, nor so deficient to let vs die.

Demost.

It is an error, I may say an heresie, to thinke that lost that goes to God. There began Iudas treason, at *quorsum perditio hae?* to what purpose is all this wast?

Philo Iud.

Victus sacerdotum largior, argumentum est pietatis publicae: it is a signe religion is going, when we see the ministers are well maintained. And another, *Pietas est pro pietate sumptum facere*: it is a part of religion to spend our goods vpon religion. Whereupon *S. Hierom*, speaking of the poore widdow that increased *donaria Dei*, the holy treasure with her two mites, as many other holy men and women did, saith thus, *Implantes illud quod scriptum est, redemptione*

Tertull.

in Luc. 21. 4.

anime.

anime viri diuitie eius, they fulfilled the saying of the Prophet, *a mans riches are the redemption of his soule.*

And S. Cyprian, *ut intelligamus hac omnia Deo dari*, ser. de eleem.
& cum quisquam hac facit Deum promereri, *Christus il-*
la dona Dei appellat, &c. That we might learne that all
these things are giuen to God, and when any doth
thus, doth make God his debter, Christ rearmeth
them Gods donaries: therfore so long as these stand
good, our feare of God, our care of his seruice, our
constancie in his religion stands vpright: but if we
let them fall, or plucke them downe, our commerce
doth cease with heauen, we renounce our right in
heauen, our portion in the sonne of God of heauen.
And so much briefly of the vses.

CHAP. II.

*The complaints of sundrie learned and godly
men for the wrongs to the Church
of God.*

Neither is this the complaint of one or two dis-
contented men, as the world is made beleue;
but many more, both in former time, when things
were not altogether so euill: as S. Bernard, *serm. 6.* on
the Psalme, *qui habitat*: and *serm. 33.* in Cant. most e-
legantly and excellently: *Va generationi huic à ser-*
mento Phariseorum, quod est hypocrisis, si tamen hypocri-
sis dici debet, quæ amplius latere præ impudentia non qua-
rit, præ abundantia non valet: serpis hodie clades per om-

ne corpus Ecclesie, & quo latius eo desperatus, eog; periculofus quo interius. Si insurgeret apertus inimicus, mitteretur foras & arefceret: si violentus inimicus, absconderet se ab eo; nunc quem eijciat, aut à quo absconderet se? Omnes amici & omnes inimici, omnes necessarij & omnes aduersarij, omnes domestici & nulli pacifici, omnes proximi & omnes quæ sua sunt querant: honorati incedunt de bonis domini, & domino honorem non deferunt. Olim pradiçtum est, & nunc tempus impletionis aduenit, Ecce in pace amaritudo mea amarissima: amara prius in nece martyrum, amarior post in conflictu hæreticorum, amarissimanunc in moribus domesticorum: non fugere non fugare licet. Et pax est. & non pax; pax à paganis, pax ab hæreticis, sed non profecto à filijs. Vox plangentis in tempore isto, filios enutriui & educavi, ipsi autem spreuerunt me, spreuerunt & maculauerunt me, à turpi vita, à turpi quæstu, à turpi commercio: quid restat nisi ut reueletur ille homo peccati, demonium meridianum? To say thus much;

Wo be to this generation because of the leauen of the Pharisees, which is hypocrisie, at least if that may be called hypocrisie, which for the generalitie cannot, for the impudencie cares not any longer to be concealed. There is at this day a disease spread ouer the whole bodie of the Church, and the further the more desperate, the more secret the more dangerous. If it were an openemie that had risen vp against her, he might haue beene cast out, and haue withered; if a violent persecutor, she could haue hid her selfe from him: now whom should she cast out, or from whom be hid? all are friends, but all vnfriendly;

ly; all of kind, but all vnkind; all of a house, yet none at peace; all neere neighbours, but neereſt to themſelues; they adorne themſelues with the holy inheritance, yet honour not the holy of holies. It was long ſince propheſied, and now fulfilled: Behold, in my greateſt peace; is my bittereſt perſecution: bitter it was in the death of my martyrs, more bitter in doing with heretickes, but moſt bitter in the manners of familiars. It is peace, and it is not peace: peace from the Ethnick, peace from the heretike, but not from the hypocrite. I may juſtly take vs that complaint; I haue nourished and brought vp children, but they haue deſpiſed me; both deſpiſed and deſpited me, with their faultie life, with their filthy lucre, with their ſowle contracts, couetouſnes, ſacriledge, and ſymonic. What remaines more, but that that man of ſinne, the day-light deuill ſhould be reuealed? Thus farre he. The like doth Venerable Bede in his *ſcintille*, to which I referre you. So haue very many other: among whom I finde one *Celfus de* Ceſſus de Verom *Verona*, his diſſwaſiue to the ſtate of Venice, wherein he doth demonſtrate, that euer ſince they took courſes to enrich theſelues with the ſpoiles of the Churches, (wherein they were ſowly tainted, as *Paulus Iouinus* Iouinus 12. doth ſet downe, in one warre againſt the Turks imposing ſiue tenths vpon the Clergie, to pay ſaylers wages: and *Rentius* their Generall, ſpoyled the Churches of their iuriſdiction; as at *Bergamo*, to the very bells, which they caſt for Canons and Culuerins to ſerue in the wars: and what could the Turke haue done more) that euer ſince, I ſay, ſuch their ſacrileg.

crilegious dealing they neuer prospered, but lost to the Turke, lost to their neighbours, went downward strangely both at home and abroad, and were neuer able to stand on their legs, as they had done before. But I descend to lower times: for as to the former I may well vse the by-word, *Bernardus non vidit omnia*; and as to the latter, *Bede* in comparison of vs, had no cause to betake him to his beads.

In Gal. 66.

D. *Luther* of the places and times of reformation, saies thus; I haue often wondered why the Apostle so oft and earnestly exhorteth the Churches to nourish their teachers: for in the time of Popery, I saw all men giue frankly to the building and the gilding of their gorgious temples, to the liberall maintaining of the idolatrous seruice; so that the Clergie euery where possessed the most and best lands of all countries; in so much that I thought it superfluous for God to giue any such commaundement, for as much as they abounded and super-abounded with plentie of all things. I thought it more needefull to perswade men to hold their hands, then to giue any more: for I obserued how by this excessiue liberality, the couetousnesse of the Clergie did but more increase, and the rest of the world grew very poore. But now I see the reason why they did abound in that measure, and wee on the contrary suffer so much want. In former time, when nothing else was taught but error and idolatrie, they grew so wealthy, that of Peters patrimonie (when himselfe had neither silver nor gold) the Popes had aduanced themselues above Emperours, Cardinals above Kings, Bishops above

about Princes: but since the time that the Gospel came in, preachers haue ever been as poore as ever Christ was. We finde then by lamentable experience, how necessarie this precept of well maintaining the ministers, is in the world: which Paul both here and elsewhere so insists in, and beates vpon. Therefore when I read this exhortation of *Paul*, I both muse and blush, that so great an Apostle should vse so many words about this matter. I would bee loth to slander and defame this countrie, which is nothing in comparison of Corinth, which hee so much shamed by begging for the ministers and the Saints. But this I see is the lot of the Gospel, that not only no man is forward to giue to schollers and the Clergie, but euery man is ready to spoyle and take away that which they haue. In bricfe, men seeme to degenerate to sauage and cruell beasts: for all the while that men did teach and preach vnto them the doctrine of deuills, they were open-handed euen to prodigalitie to those deceiuers; but to those that deale the word of God sincerely, they enuie that they haue, and thinke euery thing too much.

By which we perceiue how necessarie this exhortation is, euen to true professors: Sathan can abide nothing worse then the light of the Gospel; which when he sees to breake forth, hee labours tooth and nayle to hinder it, both by false spirits, and bloodie persecutions, and furnishing vp the teachers. And because he could not here suppress it by any of the former meanes, of false doctrine, or opposition, he attempteth it by the latter, by withdrawing the li-

Micah. 1. 7.

ning of Ecclesiasticall persons, to cause them by po-
uertie and necessitie to forsake their standing; and
so the people wanting instructors, to grow wild and
wicked. This deuise the deuill sets forward by wicked
magistrates in cities and townes, noblemen and
gentlemen in the country, who take away the Churches
renewes, whereby the ministers should bee
maintained, and conuert them to profanenes; as the
Prophet Micah complaineth, *from the hire of an har-
lot it came, and to the hire of an harlot it shall returne a
gain.* Some other he diuerteth from the Gospel with
too much abundance; for when the word of God is
plentifully taught, many fall a loathing and negle-
cting of it; and fewe will set their sonnes to schoole,
or to diuinitie, but apply them rather to more gain-
full trades.

It is not then without need that Paul warnes all
Auditors, to communicate with their Pastors in all
their goods, it being fit and equal to requite spiritual
things with temporall. But both Court and coun-
try, towne and citie, doth abuse this doctrine at this
day, vnder colour thereof to enrich themselves.

In Poperie great summes were giuen vnto the
Priests for masses, dirges, trentals, and such trash;
begging Friers had likewise their shares, besides that
which pardons, indulgences, and other Antichristi-
an merchandize carried away: from these and a num-
ber more the like extortions, we are freed by the Go-
spell; but we are so farre from thankfulness to God,
that of prodigall giuers, we are become sacrilegious
takers, and grow lame-handed for bestowing any
thing.

thing vpon the religion and Saints of God; which is an infallible token, that men haue lost both the word, and faith, and all goodnesse together: for it is impossible for such as are religious indeede, to see their Pastors liue in want and necessitie. For as much then as they ioy to see their ministers bare and poore, keeping their livings from them, or not paying them so sincerely as they should; it is more then manifest that they are worse then the very heathen. But they shall feelee ere long, what will followe vpon this ingratitude, by the losse both of temporall and spirituall blessings: for it is impossible but this sinne must bee both speedly and heauily auenged: and I am perswaded that the Churches of Galatia, Corinth, and the rest were so pestered with false Apostles, for no other cause but the small account they made of their true teachers: for it is a iust reward, that they that wil not giue a penie to God, the author of all blessings and goodnesse, should giue pounds to the deuill, the author of all euill, and euerlasting miserie: and that hee that will not serue God with a litle to his owne eternall renumeration, should serue the deuill with much to his vtter and ineuitable confusion.

Nevertheless it is not the Apostles meaning that men should giue away all that they haue, but onely such liberall maintenance, that their Ministers may liue in honest and decent fashion. And this he persecuteth further, adding a fearefull commination to his former reproofe and exhortation, saying, *God is not mocked*: where he toucheth to the quicke the peruerseness of men; who proudly and profanely de-

spise their ministers, and make themselves sport with their miseries: as great men for the most part doe, that make their Pastors their very abjects and vassals; so that if we had not a godly Prince, we had long ere this been driven out of the Country. For when the Pastors demaund their dues, or complaine of their wants, the fashion of men is to exclaime, that Priests are couetous, and would haue they know not what; no man is able to satisfie their asking: if they were true Gospellers indeede, they should possesse nothing, but in great perfection follow their master Christ. Therefore the Apostle grievously threatneth such mockers and blasphemers, so despitefully and inhumanely scorning and insulting on their poore ministers; yet forsooth will seem great gospellers: as if hee should say, Beware you despisers, although God deferre his punishment for a season, yet in his good time he will finde you out, and punish you for this profanenesse, and hate against his ministers: you deceiue not him but your selues; and your wrong will not pertaine to him, but returne in to your bosome.

And yet our proud Gentlemen, and Citizens, are little moued with these dreadfull threats, who at their death shall well understand, that they have not mocked vs but themselves: in the mean time, howsoeuer superciliously they laugh at our present admonitions, we will speake this to our owne comfort, knowing it is better to receiue, then to infer wrong: for patience is euer ioyned with innocence, and God will not suffer vs to want, but when the Lions shall

shall lacke, we shall haue enough. Thus far that great and worthie man of God, *D. Luther*, whose pen and paines God did so powerfully vse and blesse in the worke of the restoration of the world. Vnto whom I will adioyne another great instrument of Gods glorie and the light of his Church, *John Calvin*, whose name hath terror attending on it in the Kingdome of Poperie to this day. Where let me obserue one thing very remarkable, that these great Saints, so mightie in word and deed, yet hauing done what was in men to doe, against false doctrine, yet could neuer put out this inbred irreligion: as if this sinne were in the Church, as it is written of the heart in the bodie, *primum vitium & ultimum vitium*, or like death, the first and last enemy we should encounter. But what saith *M. Calvin*, we must needs confesse in AG 4.34. that our bowels are of iron, and our hearts of brasse, that are no more touched with the reading of this story, where the faithfull giue so bountifully that which they had: whereas we at this day cannot be content, to hold our owne hands from giuing any thing onely, but most iniuriously take away also that which is giuen by other: they did simply and honestly dedicate their owne; we deuise a thousand euill shifts to hooke and catch, that which other haue bestowed: they laid downe theirs at the Apostles feete, we take from thence that which is giuen to God: there men sold their possessions to giue to godly vses, here wee buy and purchase all we can: then euery one gaue somewhat to the Church and the poore, now men are so inhumane, that they enue

the poore, the commonest things of this life, the very Elements of nature: this must shame vs, and teach vs another lesson, &c. so *McCalin*.

in Gal. 6.6.

The last of all that famous man of worthie memorie *Mr. William Perkins*, whom I may terme in some sort the Father of the Prophets, or at least, a learned man that finished that worke of his, (but out of his notes) as I take it, complainerh in this manner; We may hence collect (saith he) the great want of deuotion in the most men of these dayes: for as the crie of the poore in the streetes, is an argument of the lacke of mercie among vs; so the number of the needie and wandering Leuites, which offer themselues to serue for a morzell of bread, and a sute of apparell, is a pregnant prooffe, there is no deuotion for the maintenance of religion; especially in those that are so straight laced; in bestowing any thing for the good of Gods Ministers, and yet in keeping of hounds and hawks; and worse matters, players, and iesters; yea, fooles and flatterers, are lauish and profuse. This hath bin the practise of the world, and the condition of the Ministers in all times. 400 false prophets were well and plentifully provided for at Iezabels table, when the true Prophets of God in the meane time were driven to hide their heads, hauing scarce bread and water to liue vpon, and that also not without danger of their liues: her practise shall condemne a number of our professors. Nay, our forefathers zeale and forwardnes, notwithstanding their great blindnes, shal condemne our coldnes in this behalfe. The very stones and rubbish of the ruined Abbies, and

and other religious houses shall rise vp against vs: for they maintained 30. or 40. idle bellies most of them, which did nothing but nuzzle them in idolatrie and ignorance, where now the same place will not maintaine one competent Preacher to instruct their soules vnto saluation: for we take from the Church faster then they gaue it.

In the old time the saying was, what shall we bring to the Seer or man of God? but now the wicked rob-gods say, come let vs take the houses of God for our possessions. The Iewes were even prodigall in their contributions to the tabernacle, offering more then enough, so as they needed to be inhibited with the sound of the drumme and proclamation, (as our forefathers also were by the statute of Mortmaine:) this lauish giuing to the materiall temple, shall rise vp in iudgement against our little giuing to the spirituall ministrie, the living temple of God; nay our taking away from it, being far better then the Leviticall Priesthood: for looke by how much God hath diminished the cost of the altar, and the charge of the ceremonious worship of the old Testament, so much more liberally doth he looke to haue the ministrie maintained, and the spirituall worship furthered in the new.

Lastly, if they that helpe not to uphold the ministrie shall be condemned, what shall become of them that rob the Church of her reuenues, and deuoure the holy things? And thus much of that matter.

C. H. A. P.

C H A P. III.

*A dissuaine to all men not to meddle
with things deuoted.*

NOW here I desire all men to consider, how preiudiciall it is vnto the Gospel, how dishonourable to God, iniurious to his seruitors, ignominious to our countrie, and dispendious to our owne saluation, to beggar and distresse those, that for their worke sake, should be had in high esteeme and worthy reputation. If a man should by couenant and oath binde himselfe vnto the deuill, to doe his utmost endeavour and faithfullest seruice, in oppugning and ruining the kingdome of Christ, he could neuer deuise to attempt it more directly, then by driving & compelling the Ministers of God to such straights and difficulties; that wanting conuenient maintenance, they must be forced to giue over that function, or neuer vndertake it, flying ouer-sea to Rome, or *Rhemes*, or *Amsterdam* for more liberall allowance and meanes of maintenance: or if not so, betake himselfe to some base and illiberall trade for better supportation: or last of all, as bad as any, to persist in the calling without encouragement or comfort, exercising the same neither with profit to other, nor with content to themselves: so that neither themselves can doe any good in it, and other are kept off from it, as not being ouer-willing to buy miserie and contempt at so high a rate. Now what
is

is this but a part of that persecution, which Iulian sometime raised against the Church, by depriving the Clergie of their preferments, the ministers of their maintenance, and the Preachers of their salaries; by which meanes he did more hurt to Christianitie in one yeare, then many of his predecessours had done by seeking their blood, in many: for as one hath obserued, he did *tollere presbyteriū*, but they *presbyteros*; so doe they that by any coloured forgerie, or professed impietie, doe wrest or detaine from the Clergie their iust inheritaunce: they plucke the sunne out of the firmament, bring idol-shepheards into the Church, depriue Gods people of instruction, themselves of saluation.

Therefore in this one peice of seruice, God seemes to haue placed life and death, blessing and cursing: that, in the kinde and conscionable vsage of the men and matters of God: this, in the wronging, and sadding of them.

Consider some passages of holy scripture to this effect: The Prophet repeating some iudgements of God to the people, speaketh thus; *I will come neere to you to iudgement, and I will be a swift witnes against the footstayer, the false sweayer, the adulterer, and those that wrongfully keep backe the hirelings wages, and vex the widow, the fatherles, and the stranger, and feare not me, saith the Lord of hosts.* Now what this defrauding is, and who be those labourers is seene in that which followeth, *v. 8. Will a man spoile his Gods? yet you haue spoiled me; and say, wherein haue we spoiled thee? in tithes and offerings: ye are cursed with a curse, for ye haue spoiled* Mal. 3. 5.
Iam. 5. 1.

R 1

me,

me, euen this whole nation: Bring ye all the tithes into the storehouse, that there may be meat in my house, and proue me now herewith saith the Lord of hosts, if I will not open the windowes of heauen vnto you, and power you out a blessing without measure. And I will rebuke the deuourer for your sakes, and he shall not destroy the fruit of your ground, neither shall your wine be barren in the field, saith the Lord of hosts.

Pro 3.9.

Eccle 35.1.

The like hath Salomon, Honour the Lord with thy riches, and the first fruit of all shine increase; so shall thy barnes be filled with abundance, and thy presses shall burst with new wine. And Salomons imitator, who sa keepeth the law, bringeth offrings enough, and thou shalt not appeare emptie before the Lords for all these things are done because of the commandment: the offering of the righteous maketh the altar fat, and the smell thereof is sweet before the most high. v. 8. Giue the Lord his honour with a good and liberall eye, and diminish not the first fruit of thy hands: in all thy gifts shew a ioyfull countenance, and dedicate thy tithes with gladnes: giue vnto the most high according as he hath enriched thee, and looke what thy hand is able, giue with a cheerfull eye: for the Lord recompenceth and will giue thee seven times as much. Now by the way to explicate this, the learned haue obserued, that the Iewes did first pay their first fruits: secondly, *thereuma* or *leuatio*: and thirdly, a twofold tyth, the greater, & the lesse. Now the *thereuma* might not be lesse then the fourth, fifth, or sixth part: and these they called of a good eie, an indifferent, an euil eie.

The tythe againe (S. Hieron. writes) was of foure sorts: the 1. to the Leuite, the 2. from the Leuite to the

the Priest, the 3. to the Lord at Hierusalem, the 4. to the poore every third yeere: which beeing not perceiued of some reuerend men of late times, bred in them this errour, that tithes are Iudaicall, because they were to goe to the poore once in three yeares: which was but one kinde of Tithes, not the whole genus of them, as this father hath shewed. This for the good and euill eie, which *Syracides* so beatech vpon.

S. Augustine doth mightily inforce this matter: *Ser. de temp. Deus qui totum dare dignatus est, decimam dignatus est accipere, non sibi sed nobis profuturam:* he that vouchsafeth to giue vs all we haue, is pleased yet to keep the tenth himselfe, not for his profit, but for ours: *O homines stulti, quid mali imperat Deus, ut non mereatur audiri?* too list men, what hurt is there in his demand, that he should not be thought worthy to bee heard? thou doest not giue it, but shalt receiue it again with aduantage. Sith then by paying thy tithes, thou gaineest both heauenly and earthly blessings, why doest thou stand in thine owne light by thy niggarddize and follie? Heare you this, O you prophane worldlings; all that you haue is his, and will you not let him haue his owne? hee askes no gift at thy hand, but that which may bee for thy good; he begs no almes, but askes his honour: the tythes and first fruits are not thine but his, & yet thou holdest them from him. What wouldst thou doe if he should giue thee but one of renne, and retaine the 9. to himselfe, as he doth by restraining the blessed showres, so that thy haruest is starued with drowt, or nipped with

frosts: *Quid igitur auside supputas, ideo tibi nonem partes detracta sunt, quia tu decimam dare noluisti: why doest thou cast thy reckoning on thy fingers ends? thou loosest 9. parts for denying the tenth: hac est enim Dei iustissima consuetudo, si tu decimam dare noluieris, tu ad decimam reuocaris: so God vseth to deale with them that denie him his tenth, to leaue him nothing but the tenth to liue on: Dabis impio militi quod non vis dare sacerdoti, thou shalt giue to the extortioner, which thou wilt not giue to thy Minister. This and much more S. Augustine in the same place.*

Hom. 48.

And againe in an other place, bringing in a man pleading his charge of children, he saith thus; *quam curam agis filiorum, ut eas obruas lachrymis miserorum? nolo sic prouideas, ut magis inuideas: sic enim Salomon, qui congregat aliena, relinquit filio dolorem: what care is this thou takest for thy children, to ouerthrow them with the teares of poore men? I would not haue thee so prouide for them, that thou shouldst rather seeme to enuie them: for Salomon saies, He that gathereth other mens goods, leaues nothing but griefe vnto his child. It was said by Christ, Giue to Caesar that which is Caesars, & giue to God that which is Gods: for therefore our anceltors abounded in all wealth, because they paid their tithes to God, and their tributes to Caesar. In all which regards the Iewes, who of all the world were both the most bountifull, and the most true richers of all their goods, called that action *diuitiarum sapem*, the fence of all their fortunes and to that purpose haue to this day a prouerbe amongst them, *decima ut diues fias*, the onely way to be rich well,*

well, is to tye the well. For which cause the Canonists also make it a roled case, that a man not thriving vpon his living, if he be such as hath been nored backward in payment of Church duties, his Land-lord is not bound in equitie to abate his rent, because it is to be presumed, that his pouentie is from the hand of God to punish his ill dealing that way. Which opinion doth reside yet in the lowes to this day, and some elder Christians, who are scrupulous or rather almost superstitious in this matter, who paying their duties iustly, and fearing to possess any of the Churches demeanes most conscionably, will rise vp in iudgement against many of vs, of righter religion and deeper learning: which part of Gods seare being raced out of many of our hearts, makes vs to defile our hands with holy pillage, and secretly drawe downe the iudgements of God vpon our selues and our successors, without any knowledge, or at least acknowledgement of the true cause, as Achan that troubled both his owne house and all Israel, by such vngreatfull iniurie, and iniurious ingratitude to God and his Church.

I heard it once in some earnest lamented, that the goodly copes, & rich accoutrements of the Church haue been a long time sicke of a consumption, and kept their chamber, and as it were sometimes to take aire, would looke out at the windowes, like prisoners at a grate, as bewailing their long and vnderferued durance: whereunto one more merrily then bitterly did strait reply, that it was no marvell, for fooles did first bring them in, and knaues had againe

carried them out: I censure not the sarcasme, but I
thinke they were not so foolish that endowed the
Church with such as then seemed superfluous orna-
ments; as they faultie, that (with them) haue bereft
the Church of her necessarie habilliments.

Hier.

*Olem orbis ingemuit, videns se factum Arrianum, ha-
die ingemiscit, videns se factum Atheum:* the time was
onee, that the world waile to see her selfe so sud-
denly turned Arrian, now shee hath cause to grie to
see her selfe turned Atheist: That which our Saviour
said was onely necessarie, we hold the onely vnne-
cessarie: But God forbid that these should bee the
blossomes of our religion, to rob God of his honour,
his Church of her reuehewes, our soules of selfe-
comforts, and heauen of her inhabitants. Yet this
is not the worst: for when we complaine vs of our
greiuance, we are scoffed at with *Julians* sarcasmes;
who when the Christians craved redresse of their
wrongs, would answer them, Your Master bad you
vse patience, that when one tooke your cloake, you
should giue him your coate also: so are we preached
vnto. O blasphemie, to insult on our sufferings! O
impiety, to trample on our miserie! must we be si-
lent while you are sacrilegious? must we be patient
while you are impudent? God graunt it be not said
of this sinne as was of the like, that caused his sacrific-
ces to be blasphemed, *The Lord hath sworn to the house
of Eli, that the sinne of the house of Eli shall not be purged
with sacrifices nor oblation for euer.*

1 Sam 3/14.

The world at this day findes much fault with the
non-residence of Ministers, & facile est inuenire baculum
ad

ad cadendum canem: howbeit I wil not excuse it altogether, yet this I speake of knowledge, that the cruell inroachments of many parrishioners, enforce some men to be non-resident against their wils, beeing so daily vexed with the abuses in this kind, that they are enforced to a hard choice, to liue among them with daily molestations, or to seeke any weake stay to liue from them, for their ease to giue way to their neighbours importunate compilations: singing to themselves that comfortlesse carrols

Sic ego nec sine te, nec tecum vivere possum.

I speake not this in hope to doe any good, (yet God knows) I feare the euil is cureles, the maladie remediless, not because there is no balme in Gilead, or physician there; but for that, *when they would haue healed Babylon, she would not be healed*: yet I must speake it, if not *ad correctionem*, yet at least *ad conuictionem*: we shall shortly bring things to that passe, as sometimes *Tully* spake of the commonwealth, not to make it the question *qualem ecclesiam sumus habituri sed an habituri sumus ullam*; not what Church we shall haue, but whether we shall haue a Church or no: *nec iam de terminis, sed de tota possessione erit contentio*; the sure will not be about the land marks, but the very lands. We are alreadie come to *Fimbrias* quarrell, to bite and whine, to stab and complaine that the dagger went in but halfe way: we are driuen to craue some small pittances of our owne possessions, and cannot bee heard; or if we be, we are braued with bountie, and vpbraided with benefits: they may indeed bee *beneficia*, but as *Tullie* calls them *latronum*, theeuish benefits,

sits, to whom we are therefore beholden that they do not kill vs, when they rob vs. Most of the lands and mannors of old erection are beg'd for fooles, a fewe Prelacies remaine, though not vnpluckt, yet not wholly deuoured; some dignities and Ecclesiasticall liuings haue escaped the common wracke; yet narrowly lookt into, and vigilantly viewed, to be scored vp for the next seizure: men beeing ouer-busie and officious to light candles and sweepe corners, as a reuerend Prelate not long since complained, not to finde and restore the lost 3. pence, but to search and seeke the left pennie.

But let them beware it prooue not too hotte for their handling, like the monie of Delphos, or the gold of Tholose, which so many as touched came to disaster destinies. Gods part hath euer been like Gods arke, which so long as it was in the hands of vncircumcised Philistims, neuer left plaguing them with sundrie vengeance, till the heifers brought it home againe to the true possessours like Eagles feathers, that consume and canker all other among whom they are mingled; like the flesh of the altar, wherein a coale was toucht which burnt the heart of the bird that eat it. *Præu inale parua, multa bene comparata perdidit*, saith one; a few goods euill got, haue wasted a great deale that hath been honestly come by: *Nolo quis habeat contra Deum, ne non habeat & Deum*, saith another some hauing, hath the deuill and all.

Before the Vniuersall deuastation of the holy citie, an Angel was heard many daies together to utter these

Chryso.

Bern.

these words, as *Iosephus* a Priest hath left recorded, *Migremus hinc, migremus hinc*, Let vs away, let vs away; as if God and all his holy Angels would take their leave, when sacrilegers are suffered to harbour in the Temple. Strange hath bin the horror where in such people haue been had among the heathen, and fearefull torments haue been deuised for them; as propination of *Ophiusa*, luxation of the bodie, precipitation from the rocke, inhumation of the corpse, intestation of the goods, detestation of the memorie; anathematization of the partie among vs, imprecation and execration against bodie and soule: as thus; *If any shall take away from the holy Church of God her proper inheritance, or such hereditaments as by my will and Testament I here bequeath, (which I hope no man wil euer attempt to do) let his account be without mercie at the dreadfull day of iudgement, when he shall come to receiue his doome at the hands of the Iudge of heauen and earth, to whom I giue and dedicate the same.* Whose heart doth not tremble to consider such praiers? wherefore let men be well assured, that the pulling downe of Ierusalem will cost deerer, then did the rebuilding of Iericho, whose foundation *Hiel* laid in the death of his elder sonne, and set vp the gates in the blood of his younger. *Turno tempus erit cum magno optaueris* Iof. 6. 16.
emptum intactum Pallantia. Vir. Aen. 10.

It had wont to be song, *mons domini, mons pinguis*, Psal 68. 16
the mountaine of the Lord was fat and cruddie, but now her proud flesh hath been greatly taken downe, like Pharaos fat kine in the last lean yeeres, that it is not seen that euer she had bin so foggy: another saies,

S I

Mons

The Anatomie of Ananias

Mons Sion, mons sanctus, mount Sion is most sacred: the Church as it is most venerable, so it should be most inuiolable: and is now the plucking downe the seruice of God, the best seruice wee can doe to God.

Luk 7. 7.

To loue the nation, and build a Synagogue, was once both thought and pleaded, as a point of highest merit, and doth all defer now stand in demolishing the same. Our Fathers build not *Synagogas*, but *Basilicas*; no simple oratories but sumptuous pallaces, and indowed them with plentifull patrimonies, as *deposita pietatis*, & *domicilia diuinitatis*, the earnestes of their pietie, and houses of the diuinitie: and shall we so far degenerate from diuinity, pietie, and humanitie also, as to challe vpon our Church doore, *quo vitare ed melius*, a barns or a stable, a houell or hogstie will serue the turne as well? Oh far be it from Christians to thinke it, from religious to doe it: the blindest Sauadge in the desolatest Islands that serues his *Demes* the deuill for God, is not so impious.

Plut.

The Athenians could not endure to heare *Phidias* any further, when being asked what was the best matter to make *Athenas* statue, he said Luorie, as being of longer continuance and lesser cost then any thing els.

Aelian.

It saoured but of Atheisme which *Leonides Alexander* master had wont to admonish him of, that he should not be so profuse in sacrificing frankincense vnto his gods: for it is noted he was euer so magnificent that way, that hee neuer burne other wood in his temple, nor offered lesse sacrifices then whole

beca.

hecatombies, oxen by the hundreds: therefore he would tell him, you shall do well, sir, to be more sparing of your hand, till you haue conquered those countries where those precious odours grow, Alexander was not well content with this lesson, but held his peace till he had indeede vanquished the East, and then he sent his master for a token many ralours of those excellent perfumes, with this saluation; *Because thou shalt know that I haue conquered the Arabians, I haue sent thee some of the gummes for a token, and that the greater quantitie, because thou mayst leaue to be illiberal and a niggard to the gods.*

It hath bin obserued, by the verie heathen, that Acilian. neuer any Barbarian, or of the commō sort of Naturalists did denie God or his power, or durst offer to their dieties any of those prodigions indignities that we read of; onely the fine witted fellowes the Grecians, whose learning indeed had made them mad, were the first if not the onely that did it: *Encimerus, Messenius, Hippo, Diagoras, Epicurus, Dionysius*, who plaid his prizes with all his Gods one after another, shauing the golden berd away of God *Esculapius*, because forsooth his father Apollo wore no berd; dimaſteling god *Apollo* of his robe of gold, and giuing him another of linsie-wolfie; because the gold was too heauie for summer, & too cold for winter; not onely robbing, but deriding whatsoeuer to them was holy. Tullie. Though one doe much stomacke it, that after all this he should ride at sea so calmly, raign at land so prosperously, and die in his bed so peaceably: yet another doth assure vs, that all was not gold

The Anatomie of Ananias

that glistered: *Nam sacrilegum pœnas quas vivus effugit, dedecore filij mortuus exsoluit*. he had but sowre sawce to all his sacriledge: for when he was dead in his graue, he paid for all in the follies and misfortunes of his sonne, which all his life he had escaped.

But most memorable was the fact & fortune of *Cyrus*, who brake vp in Babylon the tomb of *Semiramis*, inuited thereunto by an inscription vpon the same, in hope of much treasure; which sounded to this effect: *What King soeuer shall want mony, if he dig downe this graue shall find sufficient*. Now this tombe had thus stood many yeeres inuiolate, till at last *Cyrus* comming hither, and reading the writing, he fell to spoile the sacred monument; but hauing spent much paine to little purpose, still frustrate of his hope, at last vpon a stone he encountered another writing to this purpose: *Surely hadst thou not bin a very insatiable wretch, thou wouldst haue neuer violated the temples of the gods, nor ransacked the graues of the dead to fill thy greedy desire: but go thy way, ere long thou shalt finde enough*: and so indeed he did: for he was caught in the ambushes that *Queene Tamaris* had laid for him, beheaded, and cast into a but of blood, with that bitter exprobration, *Satiare sanguine quem sitiisti*.

The like disaster had *Xerxes* for breaking vp the temple and sepulchre of *Belus* in hope of gold, where hee was disapointed of his hopes, but found something which he would not, a viol halfe full of oyle, wherein were the ashes of that old King, and a scrowle annexed, containing this scripture, *Who soeuer shall break vp this monument, and not fill vp this viol with oyle,*

Let him rest assured there remaines for him very heavy fortunes: Whereupon he attempting to fill it, found it a thing impossible, the glasse either by magicke or miracle, neuer admitting repletion: whereupon in despaire he gaue it ouer, expecting the portended mischeifes so threatened vnto him: which fell out in fine accordingly, for warring against the Grecians he receiued an irrecoverable discomfiture, wherein he lost at the hands of a handfull of men, 50 myriads of followers, and running away most basely and dishonourably, was put to death by the hands of his owne children.

An other example most remarkeable in humane Aelian. stories, is of one *Macareus*, a Priest at *Mytelene*, who first robbed, then killed a man in his vestry, that had entrusted him with some treasure: This *Mysses* shortly after solemnizing the Trietericall rites of that region and religion, as he was busie in the midst of his ceremonies surrounding the citie, new gone out of the temple, where hee had left the fire requisite for his sacrifices, his two young children who had obserued their fathers fashions, fell to imitate his sacrifice, and one with the blade which was vsed in the seruice, playing the Priest, killed his brother in stead of a beast, as he had seene formerly performed: the mother in her house neere adioyning to the temple, at the noise of the cry came hastily in, and seeing what was done, in great rage snatching a brand that lay on the fire, stroke the suruiuer dead in the place: These sorrowfull accidents soone beeing spred all ouer the city, came to the eares of the father, who was still in

his pageant and idolatrous pomper: but soon leaving his seruice, he ran to the place, and finding his wife bewailing her fact, with the torch he yet held in his hand, the vnhappy instrument of his holy deuotions, he killed her at his foot; for which himselfe was instantly apprehended, tortured, examined; where betweene the terrors of torment, and horrors of conscience, he confessed the whole matter from the beginning to the ende; for which he presently receiued condigne punishment, beeing put to death to make vp the tragedie.

But come we neerer home vnto our selues, for as much as farre set examples haue but far off respects, and it seemes to concerne vs little, what was done so farre from home. I will looke no higher then the Conquest, where we shall finde Earle *Godwin*, Earle of Kent, father to *Harold*, whom the Norman ouerthrew: how treacherously, how impiously did he inuest himselfe with holy possessions? First, by captrious sophystric cosening the Archbishop of Canterbury for his mannor of Boscum in Suffex, with this deuise putting a tricke vpon him: He had instructed his followers what he would doe, and bad them be readie to beare witnesse what the Archbishop answered to his subtile sophisme, and then he requests my Lord to let him haue his boscum; the good Bishop thinking he had asked his blessing, little minding his mannor, made answer, My Lord I giue you my boscum: and so he wrangled the good man out of his land, ouerbearing him with the testimonie of his treacherous attendants. Then by a worse peice
of

of villanie hee possessed himselfe of a Nunnerie at Barkly in Gloucestershire, by a kinsmans wicked working, left sicke among them, who neuer left working till hee had made the most of the virgins there pregnant, and then begd their house, and turned them out a begging. Many other like exploits did that man, but in the ende himselfe at the Kings table was choaked with a peice of bread, according to his imprecation: and we know what befell his sonne, and the whole land; not onely slaine with most part of the annient nobilitie of this land, but the scepter translated to a forraine Prince. If say no more.

The next is the same forraine Prince himselfe, *William the Norman*, surnamed the *Conquerour*, who vsing his victorie verie hardly, beside other things, to make his new forrest dispeopled no small compasse of ground, 36. parishes with their townes and Churches, of whom a Bishop of *Winchester* made those verses,

Templa admissa diuis, fora ciuibus, arua colonis, &c.

But what befell him, to say nothing of his owne discomforts vpon his death bed; his sonne and successor surnamed *Rufus*, in his hunting in the same forrest; *Rex ceruorum insequitur, regem vindicta*.--saies the same Poet, as fast as he pursues his game, vengeance pursueth him, he was by chance shot through by Sir *Walter Tyrrel*. His next sonne *Richard* died of the plague: his eldest sonne *Robert*, after many mischiefs and miseries done and suffered, had his eyes put out by his owne brother, and died most miserably in durance and prison: and *Henry* his nephew by *Robert*,

in

in the same Forrest also came to *Absaloms* ende, being hanged in a tree as he chased his deere. So Sacriledge ends for the most part with extirpation, as hath been noted.

The last I will name, not the least in this catalogue, shall be D. Voisie Bishop of this citie of Excester, who from a pettie Canon in the Church, rose to the Bishops mytre; but there fell to that wicked resolution, that the wicked *Nero* sometime had done, *ἐπεὶ δ' ἀπορίῃ*, when I die, I care not though all the world die with me: for this high Priest forgetting that euer he had been clarke, or not caring whether there should be any after, like politicians newly risen, pluckt vp the ladder after him, that no more should ascend: for of 13 goodly mannors that belonged to the sea, he made so good riddance, that he scarce reserved one for them that should follow: This Bishop at one time relating vnto *Steuens Gardiner* then Bishop of *Winchester*, what prouision hee had made in the Church for his graue, receiued this answer, *My Lord, what talke you of a Church? a dunghill is fitter for your deserts then a Church*, which haue so shamefully mangled that goodly sea: you haue plaied the beast and deserue no better place then a beast: & so (I haue heard) indeed was serued. But this I haue been verie credibly informed of, that with his holy pillage hee purchased many priuiledges to his native soile of *Sutton Colfield* in *Warwicke*shire, and enriched many of his kinred, which now they are but little the better for, many of them, or as they say the most, hauing bin weeded out by dishonourable ends.

These

These have been the successes of sacriledgers for the most part, God having set a marke vpon them, as he did vpon *Cain*, that all the world may take notice of them: and as *Dauid* saith, that *the righteous may reioyce when he seeth the vengeance: he shall wash his feet in the blood of the vngodly, and men shall say, verily there is fruit for the (sacrilegious:) doubtles there is a God that iudgeth the earth.*

Psal 58.10.

I will end this chapter with an example of another kinde, that is of mercie for the rarenes of it, and that of *Dagobertus* a King of France, who newly comming to his Crowne, liued a most dissolute and deboshed life a long time; yet in the end by a grear and gracious visitation sent from God, he had a faire comming off againe, as had euer any. This man first married two wiues at once, besides Mistresses *sans nombre*, some whereof he carried about with him wherefoeuer he went, other he maintained very sumptuously as queens in many places of the Kingdome; it is not possible to comprise the left part of his lewdnes in any mediocritie of words, which when his Bishop *Amandus* reprooued him for, he very vniustly sent him into banishment; whom hee had no sooner rid his hands of, but he fell to fowler matters, robbing of Churches, and pulling downe religious houses, and turning out the Ecclesiasticall persons into the open world to take aire. At length when God saw his good time, he sent a very heauie visitation vpon him, (I finde not what was the particular) that thorough the good grace of God wrought so holy and wholesome contrition in him, that he

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vowed to God, if he did recouer, to make some amends: which he faithfully performed according to the deuotion of those times, erecting churches, building Colledges, founding monasteries, alwaies and openly confessing, that the iudgements of God had been sent vnto him, principally for his outrages committed that way.

Among other monuments of his repentance and humiliation, he founded the monasterie of *Wissenburg* in *Germanie*, where he left for a monument of his true conuersion, a confession penned with his owne hand, to this effect;

In what manner almightie God hath plagued and restored me againe, I haue thought good to publish by these presents to all the world, to the end that all men may take notice of my fall and folly, and likewise of my restauration & restitution, but chiefly that so many as shall heare of my doings, may be afraid to make hauocke of Gods holy Temples, and learne to performe such reuerence thereto, as best becometh.

Be it therefore knowne, that after my Father *Lotharius* was dead, I tooke vpon me as next heire, the gouernement of the kingdome, but being transported with errors and lightnes of youth, I neglected the duty of a good Prince, discharging neither iustice nor conscience, but as I was carried by humour and fauour. Among many other my excesses, I became a ruiner of Gods inheritance, and a demolisher of his worship, which I ought to haue set vp and maintained, till at last that God in mercie to chasten my rebellion,

bellion, did dash my pride, and cast me downe; and when he had brused me sufficiently, he receiued me againe to mercie: and this confession I leaue against my selfe here in record, that none may dare in like presumption to violate this holy place, at this present by me deuoted to God. Thus far *Dagobert*: which I haue set downe the more fully, because there are so few examples of reuerſion in this kinde, as it is in the fable of the Fox, replying to the Lyon for not visiting him,

...quia me vestigia terrent,

Omnia te aduersum spectantia, nulla retrorsum. And so much shall serue for dissuasion.

CHAP. IV.

An humble Obtestation to the Hon. and Wor.

*Knights and Burgesſes of the Parlia-
ment when time may serue to re-
medie this mischeife.*

ANd now most worthie Patriors, let me ad-
dresse my speech to you, that manage the great-
test affaires of this kingdome, and that not by way of
operation, but most lowly ſummiſſion; May it please
you seriously to consider this matter with me; and
see wherein your seruice may be honourable to
God, glorious to your selues, comfortable to the
Church, and profitable to your countrie. It is no
new thing for vs to complaine, or for you to heare
of the mischeifes of church-wormes: for sacriledge

doth deserue to heare of his doings, hauing been often delated, bound ouer, scourged, branded for incorrigible, and condemned for felonie against God and man; but yet he findeth such friends among those of the bench, that he is still retriued, and either pardoned his fault, or kept vnexecuted; by which meanes he still breaks out againe, and I know not whether more efferated by former atatchings, or animated by his often dischargings, he euer rampeth more seircely then before, and threatneth his accusers, to ruine all that is holy. To you therefore doth the poore mangled and menaced Church of this renowned Island, in suppliant manner hold vp her hands: from you she looketh, shee challengeth, shee deserueth supportance. Among you shee is assured she hath very manie in whom she is more then ordinarily interessed, as who are risen by her fostering, growne great by her fauours, and euen flie with her feathers: therefore to you shee sues, and if she could be vnderstood, she would thus complain, and thus intreat;

Alas my sonnes; and are these the rewards you render your mother, for her paines in bearing, and her patience in rearing so noble spirits, and worthie wits, both formerly not without sore trauell and interruption; and lastly, for 60. yeeres together without stop or intermission; to thinke you are not well fed with my milke, except you drawe my blood also? What meanes those old dismembrings, these newe dettackings, enuyous prying, odious beggings, sad disputings, sauage inroachings vpon me and my
small

small indowments? What good will these small remainds of my dowry doe you? what pleasure will my vndoing breed you? if this little estate that is left, make you rich and me poore, you great and mee small, what will be the end of such gaines? Is hauing growne so roothsome to you, that you make no care from whence it commeth? is holy demeanes so wholesome a dish, that you will contend who shall do most harme? is temporall riches so necessary for you, that you feare not to make it vp with the spoile of spirituall? are your sonnes so deere vnto you, that they must be raised with the ruine of your fathers? Cannot you be indulgent parents, except you bee vnnaturall, impious, sacrilegious children? are you so smally beholden for meanes vnto your father, that you must breake in and rob your mother? or is it my conniueance at former wrongs, that makes you presume to wrong me more? Grow you wearie now of your mothers blessing? do you enuie her beeing? desire her cursing? If it be so, my sonnes, that you wil either sell me at home, or send me abroad, yet giue me my dowry that I brought you with me, my peace I haue procured you, my plenty wherewith I haue crowned you, my treasures that I haue caused you, and the millions of good things wherewith I haue blessed you. Woe is me, that I am growne so vnfa- uourie to be hated, so vgly to be abhorred, so barren to be reiected, so decrepite to be scorned, and that of mine owne cradle. Is a step-mother become so louely, or an empty house so handsome, that I am driuen away for an other to haue my roome? Alas

my sonnes, I will say what I see, the lickerish looke after my poore estate, shewes too great to your greedie eies; the deceitfull lustre of a painted beautie bewitcheth your lasciuious eies, as you thinke to enioy, as I know to indure her glorious beautie in glorious tyrannie; who if she comes in, will not onely fetch backe all that was mine, but also fetch in all that is yours. Remember this, but whom you dishonour, and whom you please: did not the enimie triumph inough before, while you vnripped the seamlesse coat, but you must yeeld them more content by distressing me their hatefull opposite? What meane you to doe? remember but to whom you do it, and doe your will; to one that vpholdeth the scepter, maintaineth you, secureth all you haue: they are my seruitours that stead you, my Priests that blesse you, my ministers that profit you, who cause your God to be obeyed, your gouernours honoured, your people informed, your country renowned, and your happinesse continued. Who watch for your soules but they? who wake for your safetie but they? who avert your imminent iudgements but they? who procures your eminent blessings but they? Griue not, O griue not their soules by grudging them their liues: if you once driue them from their station, or discourage them in their function, you shall be ingratefull in griuing them, impious in expelling them, miserable in missing them. If I haue not been barren or abortiue in my breeding, nor defectiue in my fostering, nor illiberall in my louing you; be not ingrate to them, vnkind to me, auerse from God. If I haue

have interest in your loues, or part in your liues; or portion in your hopes, by the father that begat you, by the wombe that bare you, by the breasts that suckled you, by whatsoeuer of mine hath been deare vnto you, I will and commaund you, I intreat and beseech you, I binde and adiuere you, not to suffer your mother any more to be dishonoured, not to let your fathers any more be impouerished, not to suffer your soules any more to be deceiued, nor your hands with holy pillage to be defiled, nor your hopes of euerlasting blisse to be euacuated: so shall God euen your Father bleesse you, the Sonne receiue you, the holy Spirit comfort you, the holy Angels obserue you, my armes imbrace you, and all the companie of heauenly Saints serue you: so shall the iudgements that hang ouer your head passe by you, the euills that are gone out escape you, the deuills that now smite not hurt you, and hell that now gapeth not deuoure you: so shall your pollisie stand vnconquered, your families bee continued, your candlestick vntremoued, your God appeased, your soules saued, and all your holy wishes most happily accomplished.

If the Church the mother of vs all could be heard or vnderstood thus to speake, and thus to plead; what could ye answer, what Apologie would you make, or excuse pretend to her as affectionate as iust complaint? but now not onely shee, but I am well assured God himselfe in the greiuances of his Ministers doth say the same with a more audible voice, & more reall effect: that God I say, whose houses ye haue suffered not to be robbed onely, but ruined also,

so, his reuenues diminished, his Churches demolished, his donations alienated, his holy things vsurped, his portions interuerted, and his worship dishal-
lowed.

All the world till late daies, thought the Church, the safest sanctuaries to repose their treasures in, their wealth, their good works; but now the poorest cottage is farre safer then the strongest Cathedrall. Then it was thought as great an immunity to the deponent, as honestie and honor to the recipient: now the Orphan is iniured, the widow wronged, the father discouraged, the Sanctuaries prophaned, and the Priest of all other auoided. I read what time the citie of Ephesus was beleaguered with a long and dangerous seige, and the inhabitants with doubts of warre daunted, the gouernour gaue this aduise, to tie the walls and gates of the citie with ropes and cables to the Temple of their Goddesse; to the ende that when all they had were so peculiarly surrendered vnto their Deities patronage, it should not onely be impious, but sacrilegious to the enemy to attempt that which was now sacred. Oh, what is become of auncient holines, that haue now inuerted the method of true security, when we do not annexe our chests to Churches, but incorporate the holiest of Churches to our priuate chests and parrimonies!

Iustinian the second, hauing a great desire to plucke downe a Church in the citie of *Constantinople* that stood in his light; fast ioyning to the Pallace, that in the roome thereof he might erect a Tarras for the people to see and receiue the Emperour, intreated

Callima-

Poelen.

Siegeber.

Callimachus then Patriarke to perswade the people that it was neither displeasing to God, nor offensive to any, to conuert Churches to other vses, as those had done that had ouerthrowne the heathen temples, and disposed of them otherwise. To whom the holy Archbishop made this replie, Sir, God forbid, that euer I should vse my tongue in perswading men to pull downe Churches, who haue neede to incite them all I can to build more. True it is, this request and this repulse prooued fatall to both: for the Emperour bearing spleen to the Patriarke for this, the Patriark ioyned with *Leontius* to depose *Iustinian*; and *Iustinian* after much hurly burly recovering the diademe, first blinded, then banished the Patriark. It is too wel known with what animositie *S. Ambrose* resisted *Theodosius* in like case, which elsewhere remembring, he vseth these words: *Meministis ipsi, quoties aduersus regales impetus pro viduarum imò omnium depositis certamen subierimus.* You remember how often I haue been put to my plunges, in the behalfe of the Churches, the common banke of the widowes and all the word, against the great assaults and impetitions of the Emperour. The like he recordeth of another, whom he calleth *Episcopus Vicinensis*. Oh that there were the like spirit in our moderne Bishops, in your honorable Senators, that when any sacrilegious bill, or mercenarie tongue shal rise vp to perswade to like dishonourable courses, he may by your learned speaker, or religious members, be quashed, silenced, committed. Howeuers you shall please to humour any in like sure, may it please you out of

the greatnes of your place, and seriousness of your employments to consider your priuate estates, your houses honour, your Empires glorie, your Sauours worship, *nequid Ecclesia detrimenti capiat*: For further pertwasion hereof vouchsafe to heare this wholesome aduise, which though for the author ye are to repudiate, yet because it is an Oracle, not to calumniate.

M. Aurel.

What time *Camillus* was banished to *Capua*, and the French vnder *Brennus* were possessed of Rome, *L. Clarius* the Consull was sent by the Senate to *Apollo Delphicus*, to demaund counsell what they might doe; where he remained 40. daies together in humble supplication before the shrine, without once being heard or vouchsafed answeare: and so after 6. weekes expence of time, and losse of much treasure he returned as he came: Then the Senate, thought it good to send the Priests, out of euery Temple in Rome two, who arriuing there, were presently answered in this manner; Maruell not yee Romanes, that I haue thus long refused to answeare: for foolish people vse neuer to seek to God, till men doe faile them; but therefore doth God refuse to counsell such in their extremitie, because they neuer come at them but in extremitie. Take this of me, neuer leaue God to flie to men; for it more auaieth to hold league with God, then loue with all the men aliue; be warie how you offend God, for he can damage you more then men can doe: God forgets not men, except he be much and oft forgot of them; and therefore suffereth he them to persecute one another,

ther, because they all ioyne to persecute him or his: if then if you will looke to haue him fauourable to you in time of warre, you must be sure to serue him in the time of peace: and know this, that extreame chastisements, are for extreame sinnes. These are the Mementoes I send to the Romans: and as to *Z. Clarius*, I vouchsafed to make no answer to so euill a messenger: for take this from me, and if you find my counsell ill, then take no more: In forren ambassages send alwaies your most eloquent Orators, in Senate at home put alwaies the wisest men, your wars abroad commit alwaies to the most valiant Commanders, and in the negotiations of god, put alwaies the most innocent Priests: for god will neuer appease his iust ire against vniust actions, but if your solicitours be most holy and righteous. As for the French, they cannot be driuen from Rome, till *Camilus* and all the guilelesse citizens that are now in banishment are recalled home: these wars doe but warne you of your offences past; for looke what euil wicked men doe to the good in diuerse dayes, by other as euill they shall be sure to bee repaid in one.

This was the answer which *Apollo* gaue the Flamines that were sent vnto him; an answer to say no more, that might haue befitted a farre better author; but it is not speaking, but doing that saues; wherein we haue the start of the wisest Archeist or Deuil in the world. Consider, I beseech you of the matter, and apply it if you please.

To conclude, as they recommended all their State to the wisdom and prouidence of their Senate, so

doe wee the poore and despised Ministers of this Kingdome, in the behalfe of the Church, recommend the care of God and his Gospel to your wisdoms and deuotions.our Consuls and Senators: not as finding defect in your diligences; but as he,

Qui monet ut facias quod iam facis, ipse monendo

Laudat & hortatu, comprobata acta suo.

And so in all humble dutie recommending your consultations to the spirit of wisdom, and the great Counsellour, and your liues and spirits to the God of spirits and life, I ende.

C H A P. V.

Consolation to my Reuerend Fathers and Brethren of the Clergie, against the iniuries of the times.

MY Honoured Lords, Reuerend Brethen, and beloued fellow-labourers in the Gospel of God: Considering the daily and dangerous iniustice which the world doth practise vpon the Church, I need not tell you that the same doth concerne all you, that are the deputies of God in this case, as from God to men in matters of grace and internall benediction, so of men to God for temporall tribute, and thankfull retaliation. If then we finde our charges ingrate, our Superiours sinistrous, our neighbours iniurious, our auditors sacrilegious, not respecting our labours, nor requiting our cares; neither reuerencing our persons, nor abstaining from our pensi-
ons;

ons; what remaines for vs to be done, but to descend into our selues, and examine our consciences in the sight of God and his holy Angels, whether it be the guerdon of our sinnes, or the gaging of our graces, which he lookes should be reall and eminent in vs. And albeit we must truely agnize that such vsages are the portion of our cup, and the inheritance of our profession, which our Master hath left vnto vs; yet it cannot be denied, but we shall finde sufficient cause within our selues, to ascribe the same to our deserts and aberrations.

It is written in the late histories of the Indian people, that if they finde in their Temples and Sacraries of their superstitions, any horrid or abhorred creatures, as owles, or backs, or toads, or serpents, which men account as hatefull and ominous, they dispose themselves to all the shewes of humilitie, that their holiest ceremonies can declare, to expiate the anger of their displeased Zemes and furious Deities, which they hold presaged by such impurities. The like I rake it are we to doe, and make collection of these vnclen vermine in the sanctuaries of God, that God is most highly offended with vs, and that these impure monsters, and prodigious Harpies doe really prognosticate the threats of heauen, as to the whole land in generall, so to vs of the holy ministerie in particular, whose the Temple is, and the signes portended there more peculiar appropriate to our calling.

Wherefore we shall doe well to search and diue into the true reason, and howsoever their creeping

in or sculking vnder some groundsell or threshold, makes them nothing the holier, but helps their damnation as desperate hypocrites, yet the desert is from our selues: so that as we denounce his iudgements to them, so are we to descrie his iustice to vs, so to suffer vs to loose our reuerence and rights, that are fallen away from his feare, honouring our selues more then his Sonne, more respecting our riches then our religion, and more caring for gold then wee doe for God.

I beseech you then, right reuerend and renowned Fathers and Brethren, giue me leaue with a light finger, if not to lance this sore, yet not blanch the search: for I take it it is no dead flesh that needs any boisterous rising, but tender and sensible to iudure the ransacking, *nec ut verenda retegam, sed ut in uerenda confutem*, as sweet S. Bernard; rather with Sem to awake your drowsinesse, then with Cham to display your nakednesse.

First then I feare, it may by some be thought, that your ambition, my Honoured Lords hath excited these Harpies of stare, whereby you haue laid open your chests to their rauening hands, and your Churches to their irreligious hearts. Or it may bee you the Canons and Prebends of the greater Churches, that are either couerous, or vmbartilous, or polypragmonous: or you my brethren and fellows in the countrie, partly schismatical, partly symoniackal, men seditious or scandalous, more frequenting the palace then the pulpit, and more soliciting the hall with sutes, then heauen with Saints; that haue opened the
mouthes

mouthes of these cursing Semeis, and rayling Rab-fakehs, and strengthened the hand of sacrilegious Achans, and irreligious Atheists. Or it may bee as euerie one seuerally, so all combinedly haue sinned, and committed something preiudiciously to our persons and patrimonies: As for example;

When a symonizing Scholler, agrees with a Ge-hezying Patron; and a Iudaizing Bishop, to make a diabolizing impropriation: or as *Malmburicensis* writeth of one halfe Bishop of Norwich: when there meetes in one indiuiduall, a Scholler, a Courtier, & a flatterer; a Symoniake, a Bishop, and a Pirat. How-euer it be, I would to God that our symonie, and policie, and idlenes, and couetousnesse, and absence, and silence, and basenesse and businesse, which hath drawne this miserie vpon vs with cords, and this mischeife with cart-ropes, were sifted and expiated as it ought, that God might see our humiliation, and the world our satisfaction.

Therefore we must take this as Gods most iust re-taliation; forasmuch as we haue let goe those greater points of holinesse, mercie, iustice, faith, and faithfulnessse, it is but meete that wee should loose these diminitiuies of mint, and anise, and commin: because we giue not God his due, other giue not ours to vs: this beeing the condition of our obligation, *That they shall be honoured that honour him, and they but little esteemed that despise him:* and this is that which *S. Augustine* saith, *Our inferiours both men and members, denie vs that obedience which we detaine in our places from God.*

The

The Anatomie of Ananias

The historie of the renowned Bishop *Amphilochius* Bishop of *Iconium*, is well enough known, and the stratageme he vsed to the Emperour *Theodosius*, to shew him his error in the matter of the Arrians. The holy Bishop had solicited this Emperour to expell the heretikes, that had as then too much fauour in the Empire, as some of their fellowes haue at this day with vs; but the Emperour out of his mildenes had forborne to doe it, as some other doe also now; so as by this conniuece they had almost ward all: whereupon the good Bishop was driuen to bethinke himselfe of some remedie, to awake the Emperour out of his dead sleepe: for which cause hauing within a while occasion to come to the Court to visit his highnesse, he found the young Emperour *Arcadius* (whom his Father had newly created to gouern with him) sitting in state together with the olde Emperour. The good Bishop made humble reuerence to the Emperour *Theodosius*, but to *Arcadius* did none at all. The olde Emperour thinking he had done it by ouersight, put him in minde to salute *Arcadius* also: the Bishop replied, it sufficed to honour him, and therefore needed not reuerence his sonne also. The Emperour now growing into choller at so high contempt, bad he should be carried out of the Court: whereupon the Bishop taking the opportunity, told the Emperour to this effect; And doe you, sir Emperour, take the dishonour of your sonne so hainously? then I beseech you consider, how God wil take it at your hands, to dishonour his Sonne. The Emperour pawsing somewhat vpon his speech, and waigh-

waighing the iustnesse of the reproofe, acknowledged his errour, and presently tooke order to auoide the Arrians out of the Empire.

Therefore who knowes whether God hath bid *Shemei* curse *Dauid*, or sends *Senacherib* to spoile *Ierusalem*: for as *Achior* speakes vnto the great Commander, *If there be error in this people, or that they haue sinned against their God, then maiest thou goe vp, and overcome them:* and as *Zeres* speakes, *If wee haue begun to fall before them, it is to be feared we shall fall more: for they are Iewes:* but if we shall repent vs of our sinnes, and resume our first loue, who knowes if he will returne and leaue a blessing behind him, a meat offering and drinke offering to the Lord our God: therefore let the Priests and the Ministers of the Lord, weep betweene the porch and the altar, and say, Spare thy people, O Lord, and giue not thine inheritance a reproach, that the heathen may rule ouer vs: so shall the Lord be ieaious ouer his people, and restore the yeeres that the locust hath eaten, the canker, the caterpillar, and the palmer-worme, euen the strong host which he sendeth among vs.

But in case for all this, that God shall thinke good to verifie that on vs, which was said of Christ by *Iohn*, *Me oportet minui, illum autem crescere:* yet let vs shew the world our Christian patience, and holy confidence, against their furie and falshood, that we serue not God for meed, as they obiekt; but in the midst of malice, in the midst of penurie, in the midst of infamie, we will follow our leader without forsaking our calling: *Malus est miles, qui imperatorem gemens sequitur:* he is but white-liucred, that followes

armes but in faire weather.

The world hath been perswaded I feare me, too truly of too many; that schollers flie to the Ministerie, as malefactors doe to the Sanctuarie, for sinister and oblique respects; for impunity, or impunity, for ease or honour; as many of them that haue had either foolish or deformed, needie or vnthrifty children, such they set aside to weare the Ephod; and other doe gladly recount, how their ruined estates and forlorne hopes haue been wholly supported by the pillars of the Church, which otherwise had sunke in euerlasting vndoing: so making the Church their *ultimum refugium*, the shoot-anker of their fortune, and the bawd of their bankruptnes. Thus measuring others feete by their owne last, presume the same of our diuersions: now let them by our carriage be confuted, and giuen to know we had no *Cynosura*, but *Sion*, no collimation but conscience, no aime but Gods honour. And that if God shall please not onelie to touch vs, but to take all the rest from vs, and giue Satan sufferance, not onely to winnow, but to wast vs, yet we will be the same, and serue him still: this may be our comfort, that God dealeth no worse with vs; this our hope, he meanes no more harme vnto vs; this our harbinger, that he may call vs to a harder triall.

For haue we any assurance to fare better then our Fathers? any priuiledge of birth-right to sit safer then our brethren? we haue not yet resisted vnto blood, perhaps we must; therefore let vs not loue these things too much, lest we leaue better things for

for them; let this weane vs from the world, and teach vs to serue God in all weather.

As for our enemies and ouerthwart neighbors, let them not triumph in our tribulations; the fate of Babel, comes in next after the fall of Sion: now the time is, that iudgement must begin at Gods owne house: *1 Pet. 4. 17.* and if it first begin at vs, what shall the ende of them be that obey not the Gospel of God: and if the righteous be scarcely saued, where shall the vngodly and sinner appeare? wherefore let them that suffer, according to the will of God, commit the keeping of their soules to him in well-doing as vnto a faithfull Creator: for this is Gods vse, when he hath beaten his children sufficiently, he will cast the rod in the fire: and the Apostle saies, *1 Thess. 5.* It is a manifest token of the righteous iudgement of God, that ye may be accounted worthie of the Kingdome of God, for which also ye suffer: seeing it is a righteous thing with God, to recompence tribulation to them that trouble you, and to you that are troubled, rest with vs when the Lord Iesus shall be reuealed from heauen, with his mightie Angels in flaming fire, taking vengeance on them that know not God, and obey not the Gospel of our Lord Iesus Christ: who shall be punished with euertasting destruction from the presence of the Lord, and the glorie of his power, when he shall come to be glorified in his Saints, and to be admired of all that beleene in that day.

CHAP. VI.

*The conclusion: where are touched the fountaine
and remedies of all this euill.*

ANd now I feele my pen wearie with the chace of this noysome beast, I will sound a retrait and draw to end; so oft as I enter into the serious consideration of this sinne, and the great inconueniences that it hath and daily will deriue vnto the Church of God in this land, (as I often doe) I cannot but thinke of that word of *Abner* vpon the play of the young men, *shall the sword deuoure for ever: knowest thou not it will be bitterness in the latter end?* for seeing the dead sea, into which things must needs descend, in the farthest fall is nothing but atheisme and all manner of impietic, let vs a little looke vpward vnto the head, and search whether it may be stoppt in the spring, or diuerted some other way.

The true cause then of all this ramping, and reuelling against God and his holy Church is first, profanes; and seconly, couetousnesse; a verie contempt of heauen and all true happines, and a greedy desire to inglutte our selues with *Esau* portage, the commodities and emoluments of this present life.

For the first, if euer this land fall backe againe, by a fearfull recidiuation into the carnall impieties, and earthly sensualities of the Romish religion, as it is in a faire forwardnes vnles God preuent it, it will be by the meanes of our notorious Atheisme and fearfull

Apo-

Apostasie from the true feare of God, and care of all goodnes: for these are at least subordinate one to another, if not identities: for they that will but looke into the manners of the moderne times, shall well perceiue that many that had escaped the Scylla of superstition, are againe verie dangerously beleaguered in the Caribdis of irreligion; teaching their hearts with *Platoes* Atheist, either that there is no God at all, or that he is not such for mercie or iustice as men are made belecue, or at least that men may doe (as in too manie spirituall courts) buy out their heauie pennance with light commutements. To which purpose I call to minde a strange narration of *M. Greenham* a zealous preacher sometime of our Church, of a certaine instable sinner, that at first had been a Papist, till arriuing at better reason, he found their fashions to come much short of their gawdie shewes; then turned he his tipper, and became Protestant, where he staid nor long, by reason they shewed much coldnes in their profession: at last he separated, and was a Familiist. Now whether it was he had not left himselfe any further choice, or took a better tast of their religion, there he fastened: now the first principle that they sought to instill into him was this, that there was no God. Now whether it was the iust dereliction of God to punish his giddines; or the tangation of a wandring spirit to purchase quiernes; or the correspondence of the maxime suting well with his wickednes; he drunke in this position verie greedily, and thereupon began to frame conclusions; If there be no God, then there

is no heaven nor hell to reward mens actions: if neither of these, what madness is this to defraud my soule of certaine pleasures for vncertaine phantasies. This diabolically collusion rather then conclusion, so far prevailed with him, that like some *ignis fatuus*, it carried him headlong into all manner of licentious downefalls: first for pleasure, to eating and drinking like another Euangelicall Epicure; then to maine-
tain that charge, to robbing & stealing; and last of all, as the reward of such courses, to apprehending and hanging. Now at the place of his death, & the point of the last gaspe, he requested a stay, where confessing his whole manner of life, his wallowing in and out of all religions, his beginning in Papisme, his continuing by Protestisme, and his ending in Anabaptisme, he deliuered these words; Now do I find at my death, the error of all my life: I was taught, and did beleue there was no God: but here I finde the contrary, and that he is most iust to reward all wretched contemners; and so he ended the *Catastrophe*. I question not the truth of this storie, because I knew the reporter: I will not scholie vpon his volubilous expatiation, voluminous gradatib, meritorious conclusion. Let vs be afraid of these excentricall motions, which the Prophet calleth *Spiritum vertiginis*, spirituall giddines, whereby men wander in the labyrinth of their owne leuities, like Pauls *perambulatio*, euer learning, and neuer come to knowledge; and let vs follow the Apostles Cubical station, *confirming grounded and stablished in the faith, not being mooued away from the hope of the Gospel*.

2. Tim. 3. 6.

Col. 1. 23.

For

For the remedie then of this peccant humours, the counsell of the Philosopher is not amisse, to bend Arist. Ethic. the bough the contrarie way: for diseases lightly are cured with their contraries; as fulnes, with fasting, malice with mercie, avarice with almes, impietie or contempt of God, with an awfull feare of his greatnesse, a faithfull loue of his goodnesse: for hee will be honoured either *à nobis*, or *de nobis*, by religious adoration, or dangerous direliction. Therefore if we serue him, he will serue vs; but if wee shall cast off all his feare, plucke downe his houses, mangle his inheritance, hinder his seruice, discourage, dishonour, disanull his ministers and ministerie, hee will leaue vs to the counsell of our owne hands, to make lust our law, and might our moderator, punishing impietie with incredulitie, and incredulitie with complete miserie, as he did our heathen auncestors, whom he gaue vp into a reprobate minde, to doe Rom. 1. 30. all such things as were not conuenient, beeing full of all vnrightheousnes, wickednes, couetousnes, maliciousnes: full of enuie, murder, deceit, debate, taking all things in the euill part; whisperers, backbiters, haters of God, doers of wrong, proud, boasters, inuenter of euill things, disobedient to parents, without vnderstanding, couenant-breakers, without naturall affection, unplaceable, vnmereifull: God still punishing one sinne with another, till we come to that height, as to leaue our selues neither sinne to commit, nor place to repent; as all robbe-Gods doe.

2. The second maine well-spring of Sacriledge, is that root of all euill, *Couetousnesse*: *quia non morsalia*

Suppellectora cogit Auri sacra fames-- the world now a-
dayes doth build their worth vpon nothing but
wealth, and their whole reputation vpon that false
position, *tantum sumus* (not *quantum scimus*, but)
quantum possidemus: acknowledging no Dietie but
Pluto, and no God but gaine; framing to themselues
not heavenly, but hellish felicities: for he that knew
them better then wee, called riches thornes; now
thornes we know, though at the spring they shewe
faire with their greene leaues and white blossomes,
yet are they but thornes, and he that toucheth them,
except he be better armed, shall feelee their prickles;
so doe riches: for they that will be rich fall into tentati-
ons and snares, and into many foolish and noysome lusts,
which drowne men in perdition and destruction: for the
loue of money is the root of all euill: which while some haue
lusted after, they haue erred from the the faith, and pierced
themselues through with many sorrowes.

1. Tim. 6. 9.

Funct.

Take one example, in stead of a Comment vpon
Pauls text, of *Mauritius* the Emperour, adopted by
Tyberius the second to succeed in the Empire: Hee
at the beginning was an excellent and fortunate
Prince, subduing and vanquishing the enemies of
the Empire, with great applause and admiration, as
the *Armenians*, *Persians*, *Scythians*, *Lumbards*, and
Hunnes, and many worthy exploits besides, with
much praise and commendation: but in the end be-
ing mightily transported with filthy avarice, he ad-
dicted himselfe to no other thing but scraping and
hoarding of money, and that by any fowle or base
meanes whatsoever: for beside other sordide and di-
shonour

honorable courses; he fell to defraud his souldiers of their pay that serued in his warres, in countries far off, and weather verie grieuous: by which courses hauing lost the hearts of his men of warre, he receiued an exceeding great ouerthrowe, whereby a mightie multitude of Christians were taken prisoners of the Barbarians, for whose ransom hee would not part with one pennie, albeit *Catanus* offered their redemption dog-cheape; (*singulos captiuos, singulis nummis*, saith my author) which *nummus* in gold was but 15, in siluer 1^a a peece; which rather then hee would part with, he suffered the *Scythians* to cut all their throates. Now see what miserie befell this miser.

There was a certaine religious man, that in a propheticall spirit ran through the streetes of *Constantinople* halfe naked and mazed, that in the hearing of all the chiefe spoke that the Emperour should die a most bloodie death: whereupon the Emperour hauing verie hardly escaped with his life in a tumult that rose in the towne, comming to himselfe, and revolving in his minde his wretched courses, and how many thousand Christians hee had cast away by his horrible niggardize, and barbarous parsimonie, hee fell to great repentance, craving with all earnestnes at the hands of God, all the vengeance that this life is capable of, so that he might be spared euerlasting torments: for which cause sending about his messengers and presents to all the Churches through the Empire, and into the wildernesse and woods to the holy Monks, he desired to be recommended to

God in all their deuotions, that he would be pleased to bee mercifull vnto him, and to punish his finnes here, and not hereafter. Now while in great humilitie he sued thus to God, he had a diuination or vision sent him in his sleepe, to this purpose. Hee seemed to be brought before the image of his Sauour, which stood ouer the brasen gate of the pallas, with an infinite multitude of people round about him, and he in the midst. Then came a voice as it were from Christ, saying, Set me forth *Mauritius*; which being done, the Sericants and officers of the Assize brought him to the barre, where the Iudge with his owne mouth said thus vnto him, Say *Mauritius*, where wilt thou haue me punish thee for thy euill life, vpon the earth, or else in hell? to which question he presently answered vpon his knees, Most mercifull Lord and iust auenger, in this world with thee the Lord commanded, that he, and *Constantine* his Emperresse, his sonnes, and all his lineage, should be committed ouer to *Phocas* a souldier in the army. Now then so soone as hee awoke, he sent with speed for *Philippicus* his sonne in lawe, whom he had long had in iealousie, as laying wait for his life and crowne, and crauing pardon for his suspition, he told him all his vision, and demanded who that *Phocas* was, who made him answer, that he was a Lieftenant in the army, a deboshed young man, and an arrant coward: vpon which relation the Emperour concluded, that if he were such, nothing would satisfie him but his blood. Now for the further confirmation of this dreame, a blazing starre appeared, portending

ding the same event. Againe, *Magistranus* his ambassadour to the Churches returned to the Court, that had solicited his cause to the monasteries and ministers abroad, and from them all, returned this answer, That God had accepted of his repentance, and was pleased to save his soule, but for his life and state the sentence would not be reuerfed. All which things suring well together, *Mauricius* gaue most humble thanks to God; committing all things to the heavenly providence, and for the accomplishment of his fatall destinie, rested patiently in houely expectance. Nor long after, the souldiers now lying in garrison, I know not whereupon, rose in mutinie, and crowned *Phocas* so often mentioned, to be Emperour; who presently addressing himselfe for Constantinople, and by sudden surprisall taking the citie, through the negligence of the warders, by the marke and all the people was soone confirmed, but fewe excepted, who because *Mauritius* was yet living durst not assent, which *Phocas* had forgot: so presently hee goes to the palace, and searching for *Mauritius*, hee found him fled into a monasterie; whence plucking him out, and carrying out to Calcydon, they put him to cruell torments, killing his wife and his five sonnes before his face: during all whose death and his owne danger, hee did nothing but pray with great deuotion, ever repeating these words, *in tuas es domine; & recta iudicia tua*, righteous art thou O Lord, & true are thy iudgements: and so most patiently commending his soule to God, he tooke his death. Thus farre the historie.

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By which wee note the truth of the Scripture, which calls riches deceitfull things: for though they present, as I spake of the hawthorne, a faire lustre to the eie, and promise much happinesse to the heart; yet they are like the Apothecaries boxes, which are written vpon, Cordials, but are ranke poisons: for although pouertie is the vndoing of many, yet riches are the vndoing of farre more, as one saith. Wherefore our Saviour directing his speech to the rich, saies thus, *videte & caute ab ananias*; see the effects, beware the danger. The world thinks gold is good for the eyes; and so saith Moses, to make men blind; and the blind, saith Christ, are in danger to fall into the ditch: therefore see and beware; the eie must shew, the feet must shun the danger: that is double, 1. for this world, *Temptations and snares, and foolish and noysome lusts which drowne men in perdition and destruction*: 2. for the other, *whose god is their belly, and glory their shame, minding earthly things, their ende is damnation*.

As the anguish, so is the antidote also double: 1. contentation: *Let your conversation bee without couetousnesse, and be content with that you haue*. 2. dependence on his providence: *he hath said, I will not faile thee nor forsake thee: so that we may boldly say, The Lord is my helper, I will not feare what man can do vnto me*.

Let not any indent with God, or craue a bill of his hand; If I had so much, I would trust to Gods providence for the rest: for we must simply surrender our selues vnto him. The readiest way to get the world, is to sacrifice it vnto God, as Abraham did his sonne. Salomon asked but wisdome, and had
all

Luk-12-15.

Deut-16-19.

1.Tim-6-9.

Phil-3-20.

Heb-13-5.

all other with it : happie if hee had also asked grace: But greedinesse is the portion of them that want godlinesse; therefore the Caribes and Sauages set their heart vpon the earth, because they haue no further hope in heauen. Doth God care for oxen, saith Paul? nothing like as he doth of his children: why then should his children care for oxen, or the earth more then for him? But here is a brow and wall of brasse, euer rebounding, and euer resounding, *non persuadebit etiamsi persuaserit*, which God amend; and so I ende.

Let God be glorified.

Psalm. 83.

Psalm. 83. Breifly paraphrased and

scholied: wherein is declared the Vniuersall Conspiracies of Gods enemies, for the utter subuersion of the Church: with a propheticall imprecation or prediction of their fall.

A Song of *Asaph* this *Asaph* was a Leuite, of the sonnes of *Cohath*, by *Dauid* made *magister chori*, to say, Deane of the Chappell, for his excellent skill in musique, but more excellent gift and eloquence in Theologie, as appeares by many Psalmes of his making, Psal. 50. and from 73. to 83. as was also his brother *Heman*, the penman of some other: for which they were of great account and esteeme in Court and Church.

The notation of his name (for all this Psalm through, he runnes vpon that figure) doth signifie the Congregation, and thereunto fitteth his inuention in this place, wherein is descried the estate of the Church and Congregation of God.

The parts are 3. first the *exordium* or entrance v. 1. then a proposition against the enemies of the Church, 1. against their enuie, 2. Blasphemie against God himselfe: where is an enumeration of their names, and those nations that were of the league, from ver. 2. to 8. Lastly an imprecation or praier, 1. Touching the Church, that God would deliuer it from the force and furie of her enemies, as formerly

ly he had don in like impetitions. Which part is amplified with a reason, because they seeke to ingrosse the inheritance of God, which pertaineth not vnto them, from 8. to 11. 2. Respecting the enemies, that God would defeat and confound them, as he best knowes. 3. Regarding God himselfe, that he would glorifie his glorious name, either in the *conversion of them that sinne ignotantly, or subuersion, that sinne maliciously.*

Keep not thou silence O God; hold not thy peace, and be vers. 1. not still O God. The 70. and vulgar read it, *who is like vnto thee?* but the Hebrew yeeldeth not that sence, except the preposition *el* had been with it. This then is spoken *as men seeme to sit still,* when they doe not succour their friends; so doth God, when he taketh not the defence of the Church vpon himselfe.

The note: God so long seemes to defer his help, while we stand as men amazed at our tribulation, and looke not vp to him: therefore if we would haue God to heare and help vs, we must importune him with our prayers, and peirce his eares with our cries. Againe, though God seemes to deferre his help, to exercise our patience and increase our zeale, and to let the wicked runne on till their sinnes be ripe, yet that is but to set an edge to our deuotion, and to punish their security the more seuerely.

For loe, thine enemies make a noise, and they that hate thee lift up their head:] Here he setteth downe the behauour of Gods enemies like feirce and furious beafts, whose voice in proper, is not *sermo* but *sonus*, a mur-

murmure of brutishnes, no manner of manlines. The note, 1. it is not possible they should be men bearing Gods image, or children of the Church, or indewed with grace, that seeke to ruine Gods house and inheritance: but like *S. Isides anoyala*, beasts without reason, corrupting themselves in those things they know by nature. 2. he calls the enemies of the Church the enemies of God; which is no small comfort to the godly, that they are so neere allied to him, as to haue *communis amicos & inimicos*, the same friends and enemies, opposites and participants. Such was his covenant with the Father, and all the sons of faith, to blesse and curse thole, that blesse and curse them.

ver. 3.

They haue taken crafty counsell against thy people, & consulted against thy secret ones, super populum tuum malignauerunt, saith the vulgar. The note, 1. the grudge and malice of the world, (which is truly *Ecclesia malignantium*) is not of others desert, but their owne enuyous nature and odious rancour, whose swelling and stinging came from the old serpent, and doth reside in all the brood; which deadly feud will neuer end, till *Michael* cast out the Dragon, so that his place may be no more found in heauen.

Reuel 12.7.

2. God will in time asswage the furie of his enemies, the red dragon and his complices that now spit fire, and spew out floods of water against the woman, his Church and spouse.

3. His hidden or secret ones are such, as dwell vnder the defence of the most high, and abide vnder the shadow of the Almighty: who howeuer they seeme to lie open to all incursion, yet are indeede safe-guarded from

from real harme in his secret pavilion; not onely from the strength of hands, but even the stiffe of tongues of their most virulent ill willers.

They have said, Come let vs cut them off from being a nation, that the name of Israel be no more remembred: 4.

These are those *soni abseni*, and λόγοι ἀλογοί, brutish noises and brabbling reasonings aboue mentioned, of men conspiring to dismantle Gods house, and depopulate his inheritance. The note, 1. the cause why the wicked are so enraged against the religion is this, that Sathan seekes with incessant malice to race it out, and therefore exciteth his deboshed instruments to warre against it: but their attempts are as friuolous, as their intents barbarous, by thinking to ouerthrow the counsel of God, on which the perpetuie of the Church is grounded. 2. Persecution is not ever against the blood and life of Gods Saints, but against the meanes of life, the prouision of the professions: and surely those Neronian humours are lesse bloody then your Iulian rancours, who did, *non modo expugnare Christianos*, deuise a new kinde of persecution, by withdrawing their salaries and exhibitions.

For they haue conspired against thee with one consent, vers. 5. and are confederate against thee: Here are the holy leagues, the strong combinations, the mutuall conspiracies of mightiest Princes and people, bending their conioyned forces against the Church. Note 1. what armies, what ensignes, what preparations, what prouisions, what conscriptions, what proscriptions doth the Church of Rome at this day raise against

the religion, and all to put out their name from vnder heaven; yet the Iewes continued a nation, and Israel a people, when Moab and Ammon lay in the dust: therefore let vs in like concatenations of our enemies repaire to God, and we shall see Antichrist not onely disarmed, but dismembred; and heare Romes both deuision and deuastation. True religion shall stand, when Popery, though all the world should vnderprop it, shall bee brought downe. *Valeat, vincat, regnet veritas.* 2. Though they doe not in direct words bid battel to God, and set vp a flag of defiance against heaven, that rob the Church; yet because through his ministers sides they strike at his Maiestie, he makes himselfe a partie: for it is no halting before him.

vers 6.7.8. The tabernacle of Edom, and the Ismaelites; of Moab and the Hagarens; Gebah, and Ammon, and Amalek, the Philistims, & the inhabitants of Tyre; Assur also is joyned with them to help the children of Lot. Here is a full congregation, enough to ouer-runne a world. Note, 1. It is fatall to the Church to haue all the world against her: for error and vice is euer more popular then truth and goodnes. 2. It is customarie, not onely to haue the forrenemie on our iacke, but also domesticke neighbours; no deuill to your familiar. 3. He reckons vp such enemies as bordered vpon Iewry, whose names and notations shadowe our such enemies as shall euer endaunger the Church: as for example, 1. *Edom*, a redde (that is bloodie) or earthie enemy. 2. *Ismael*, hearing and obeying his owne lusts. 3. *Moab*, of the father the deuill. 4. *Hagarens*, strangers in affection and religion.

5. *Gabal*, the limits of extremitie. 6. *Ammon*, a troubled or troublesome people. 7. *Amalec*, a lickerish nation. 8. *Philistims*, drunken in pleasure. 9. *Tyre*, besiegers or procurers of trouble. 10. *Asshur*, an eying and enuying, a conquering and domineering aduersarie. 11. The children of *Lot*, decliners and Apostates. These are the names and natures, as *Athanasius* & *Augustin* expound them, of our opposits. And thus much of their malice, and blasphemie: now follows their fortunes and miserie.

Doe vnto them as vnto the Madianits, to Sisera and ver. 9. 10. Iabin at the brooke of Kison, who perished at Endor, and 11. became as the dawning of the earth: make their nobles like Oreb and Zeeb, make all their Princes like Zebah and Salmana. This is the propheticall praier, *Non votum sed prophetia, non maledictio sed predictio.* The note. 1. God doth most commonly deferre his help and deliuerance till the exigent and last cast, to the end his helpe may then bee more conspicuous, and his glorie more illustrious. 2. His former actions and deliuerances remembred and considered, will not a little serue to comfort our affliction, and giue hope and strength to our expectation. 3. As the former, so also these paint out our spirituall haters: of whom we reade in Iosua, chap. 4. 7. 8. 1. *Midian*, shifting or declining of iudgement. 2. *Sisera*, exclusion of ioy. 3. *Iabin*, fleshly wisdom. 4. *Oreb*, a crow for dilation of repentance. 5. *Zeeb*, a wolfe for rauinous greedines. 6. *Zeba*, a sacrifice. 7. *Salmana*, the shadow of commotion. 8. *Kishon*, hardnes of heart. 9. *Endor*, the fountaine of earthly generation. Such were the men, and such were the places where they fell: but

in what manner? they became as the doing of the earth: *simus fecundus non propeas*, it makes the ground fertile, it is not it selfe fruitfull: the examples of euill men are not euill.

vers. 12. *Who haue said, Come let vs take the houses of God into our possession:*] Here they declare themselues. Note: 1. Let worldlings. pretend what shewes they please, they name deuotion, but meane deuoration: it is not the good of the Church, but the goods of the Church that they seeke after. 2. Churches, Colledges, and houses of old dedication are called Gods, not for his residing in temples made with hands in proper sence, but because such places are dedicated to him, consecrated to his seruice, intended to his ministers, as *officina religionis, instrumenta pietatis, & deposita deuotionis*. 3. As good husbands esteemes their houses and patrimonies, not suffering them to be ruined, or wrested from them, no more will God suffer his enemies. to inuade his possessions, or vsurpe his inheritance: and therefore such things ought to be inuolable and inappropriable, to any other or any other ends for which cause let them looke vpon them that haue done the like, who they were, how they fared, where they miscaried; they liued impiously, died desperately, are remembered infamously: foxes in their births, woolues in their life, asses in their death.

vers. 13. 14. 15. *O my God, make them as a wheele, as the stubble before the winde, as the fire that burneth the wood: and as the flame setteth the mountaines on fire, so persecute them with thy tempest, and scare them with thy storme.*] Answerable

nable to the old cursed nations, he prayeth here, or prophesieth rather of the ende of the sacrilegious brood. Note.

First, seeing the pride, rage, and rapine of the enimie is so presumptuous, associating themselves so dangerously, conspiring our ruine so mischeiuously, assuring themselves of the spoile so confidently, wee haue no other hope but to haue recourse vnto our God, by the example of the auncient godly, by our sacred and serious supplications, desiring him to inhibit them as he best can, and shall best please; for that their tumults cannot otherwise be tamed, nor their spirits charmed.

Secondly, many are the meanes that God can frustrate his foes by; sometime making them like a wheele, vnsstable and vneconstant, deluding their firmest conclusions with variable resolutions: sometime like stubble, causing the matter of temptations to euaporate in fearefull transgressions: sometimes like wood, ouer-copious but euer fruitlesse: sometime like the mountaines, subliming their proiections into emptie eleuations: sometime dispersing with the stormes of his indignation, such stubborne humours as will admit no other impressions.

Thirdly, it is not for nothing that the Spirit doth accumulate so many words to the same purpose, as names of enemies, formes of ruine, similitudes of vengeance; but either to shew vs the vehemencie of the Saints affection, or the certentie and celerity of the aduersaries destruction; or else the pertinacie of their opposition; or lastly, the difficultie of the oppresseds consolation.

vers. 16.

Fill their faces with shame, that they may seeke thy name, O Lord:] Hitherto of their ende to themselves and vs: now as it respecteth the glorie of God. Note: 1. Many men by stripes and smaller iudgements, are sometime drawne to some confused and obscure knowledge of God, so that their consciences are conuincd that they haue sinned against heauen, to the ende that their truculencie, which is increased by impunitie, may be confined in some bonds of mediocritie. 2. We must make a difference of men that ioine in the same sin, *Limus ut hic durefcit, & hic ut cetera liquefcit, Vno eodemq; igni*: for some are fearefully hardened, other are wholesomely shamed by one and the same iudgement. 3. But how is this, that his verie pefecutors doe seeke his name? did not Saul goe to Damascus a lyon, and returned to Ierusalem a lambe? so are many laid prostrate, as he was, vpon their faces for conuersion, when other are cast downe too, but on their backs for confusion: but such as belong to Gods election, *sic confunduntur ut placeant, sic pereunt ut permanent.*

vers. 17.

Let them be confounded and troubled for euer, let them be put to shame and perish: the former vse concerned the corrigible sinner, this the indurate and reprobate. Note. 1. All are not made of one mettall, nor created to one end; there are vessels of honour, and vessels of dishonour, there are none so desperate but may pertaine vnto election, none so demure, but may be of the reprobation; therefore *Augustine* praies, *aut conuertantur ut redeant, aut confundantur ut pereant.* 2. Hardnes of heart is a fearfull sinne, and a feare.

fearefull signe: that is, such as *Bernard* writes, *quod nec compunctiōe scinditur, nec pietate mollior, nec mone- tur precibus, minis non credit, & flagellis duratur*: which neither is pricked with sorrow, nor softened with loue, nor moued with praiers, grows sturdier with menacings, and harder with chastenings: this is a symptome of finall desertion.

That they may know that thou whose name is Iehovah, vers. 18. art the most highouer all the earth.] Hee enderth with that which is the ende of all, Gods glorie. Note: 1. Though contemners doe hate the light, and like the fish called of some *Atramentarius*, conceale themselves in their owne suds; yet God will declare his glorie so in them or on them, that they shal, maugre their hearts, confesse the same, though they had rather be ignorant of him.

2. God is knowne to excell all men, when he setteth forth his wisdom, maiestie, and power, so palpably and plainely, that man with all his imaginations, can neither darken nor denie it. Which must serue to beat downe all our opposition and relictation against him, for as much as no policie can alter, no proiect resist that which hee hath decreed; and that is the vp holding of his Houses.

FINIS.